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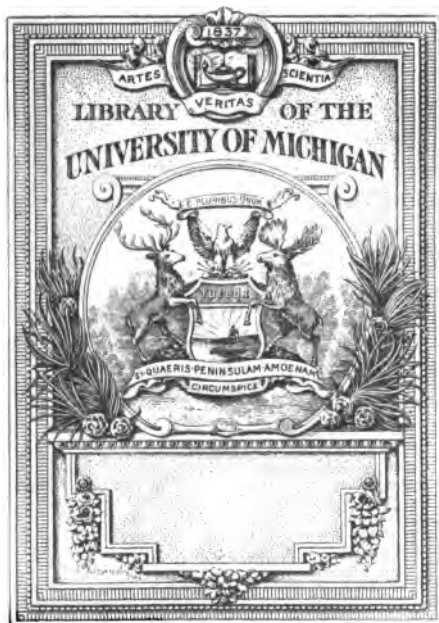
LALA-LAMBA HANDBOOK

A SHORT INTRODUCTION TO
THE SOUTH-WESTERN DIVISION OF
THE WISA-LALA DIALECT OF
NORTHERN RHODESIA

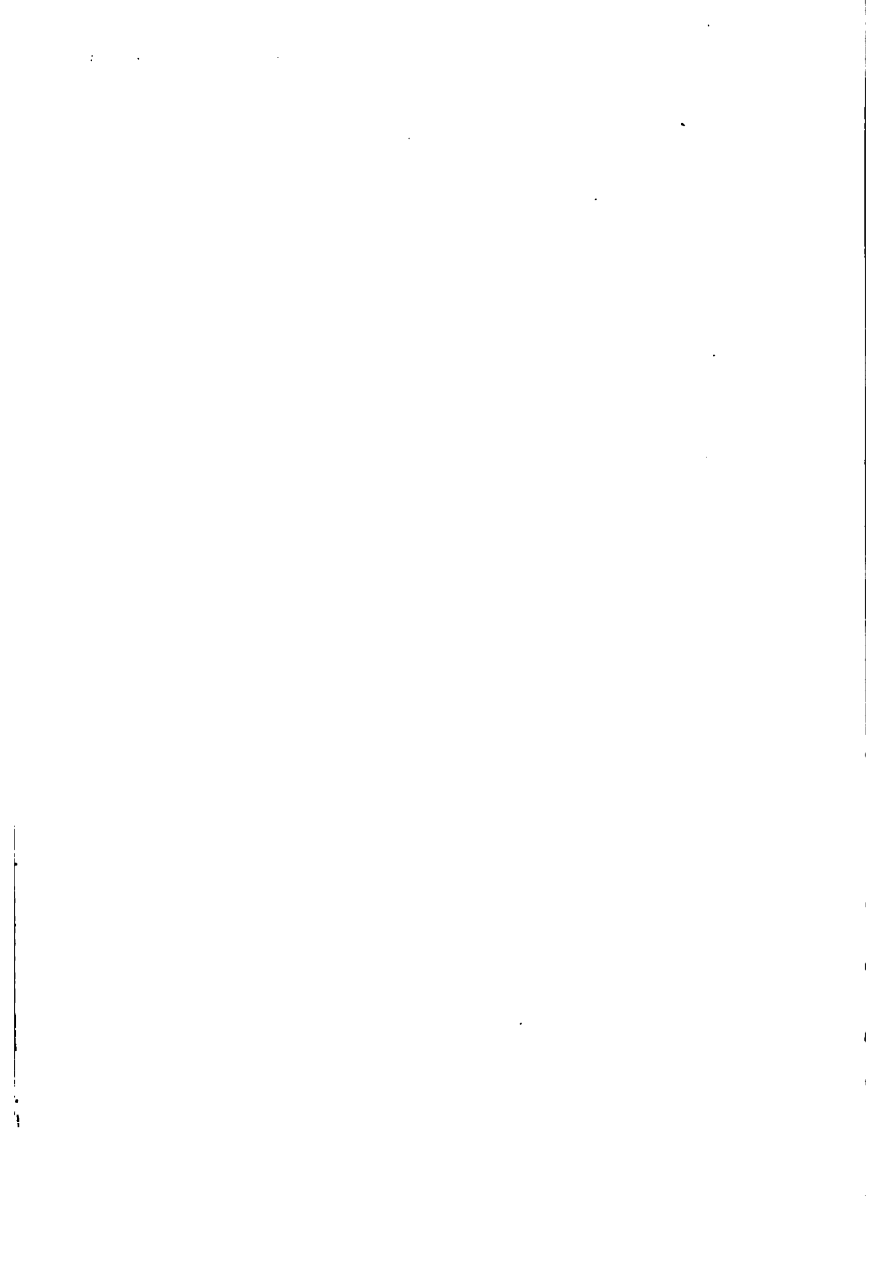
A.C.MADAN

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LALA-LAMBA HANDBOOK

A SHORT INTRODUCTION
TO THE SOUTH-WESTERN DIVISION OF
THE WISA-LALA DIALECT
OF
NORTHERN RHODESIA
WITH STORIES AND VOCABULARY

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PREFACE

THE Lala and Lamba dialects are so nearly identical, and both so closely allied to the Wisa, that knowledge of either is a sufficient introduction to the others. A Wisa Handbook has already been published (Clarendon Press, 1906). But in view of the size of the Lala country, and its position on the direct route from the Victoria Falls to Lake Tanganyika, making it more accessible than the Wisa, a short supplementary account of Lala, showing its relation both of likeness and unlikeness to Wisa, may be of value for practical purposes of teaching and administration, as well as to students of Bantu.

Accordingly the following pages include (1) an outline of Lala Grammar, with notes chiefly on points in which it differs from Wisa ; (2) a collection of phrases and of Lala and Wisa stories, with translations and notes, supplying what is perhaps the most valuable sort of material for a further and more exact study of both dialects ; (3) a Lala-English Vocabulary, which may also be used to supplement the English-Wisa Vocabulary in the ' Wisa Handbook '.

INTRODUCTION

THE Lala dialect here means the dialect spoken with but small variations over a district of about 20,000 square miles (three times the size of Wales), lying in Northern Rhodesia and the intrusive strip of Congo Free State territory south of Lake Bangweolo. The district is roughly rectangular, and bounded by a line drawn from the Luapula at its first westward bend, along the river Lulimala, just north of Livingstone's African grave, and thence north of Moir's Lake to the nearest point on the river Luangwa, down the Luangwa to its junction with the Lukushashi, along the southern and western boundary of the basin of the Lunsenfwa tributary (of the Lukushashi) to its source, thence to the upper Kafuwe river, and so to the Luapula near its first bend to the north. This district contains (1) the Lala tribe, with its local divisions known to each other as the Wa Mitunta (or Masanninga) on the north-east, the Maswaka on the south-west, and the Walala Ukanda on and within the Congo Free State border ; (2) the Lamba, on both sides of the border from the upper waters of the Lunsenfwa and Kafuwe rivers to the Luapula ; and (3) the Wambo Senga, along the west bank of the Luangwa, distinct in dialect (whatever their origin) from the Senga of the eastern bank.

There is now no clear line between the Lala and their Wisa neighbours on the north-east, either as to lands or language, though certain recognized landmarks still remain. But there is evidence that the Lalas arrived first from the north, and were pushed south and west by the Wisas (themselves under pressure from the advance of the warlike Wemba (Bemba) tribe), till confronted by the Batonga and kindred tribes on the Zambesi

and lower Kafuwe. But the Lalas, even more than the Wisas, give the impression of being a broken and defenceless people, at any rate since the terrible Zulu invasion swept the country in the last century. And though already showing recovery under British protection and good government, they appear to be even behind their neighbours in tribal cohesion and modes of life. Year after year villages have been totally deserted for months at a time, the inhabitants living in the forest, harvesting and preparing new gardens. Even when they return (if they do so) to their old huts, their food is constantly stored away in distant hiding-places known only to themselves, and only visited as need requires. Iron-work seems to be their one profitable industry, besides making mats, bark cloth, and earthen pots ; but their skill in smelting, tempering, and forging attracts customers for axes, hoes, and weapons, even from surrounding tribes. It has been already stated that the Lala and Wisa dialects are practically one. But to ascertain the fact and the limits within which it was true, entailed a quite disproportionate amount of time and attention, simply from the difficulty of finding a Lala acquainted with any but his own language. It would have been more difficult still if it had not been for the kind and efficient help given me by Mr. J. E. Stephenson, a district official of the British South Africa Company, whose careful notes and collections furnished most useful help in arriving at conclusions both as to grammar and vocabulary. My fullest acknowledgements are due to him, and also to Messrs. H. Croad and J. Moffat Thomson, both British South Africa Company officials, for much kind help and encouragement. But the general result, after verification in both divisions of the Lala country, being as given above, it only remains to make clear the object of even a small separate account of Lala.

In brief, the peculiarities of Lala, though relatively small, are sufficiently important to call for a supplement to the 'Wisa Handbook'. At the same time, the comparative prominence

of the Lala dialect, as that which most Europeans would first come in contact with, suggests the addition of an outline of the grammar, as well as a vocabulary and some Lala stories. Thus the Lala and Wisa Handbooks may be regarded as mutually supplementary.

The total number of people speaking Lala-Lamba-Wisa can only be guessed, but is probably not less than 100,000. The Lala people are called Walala, their language Chilala, and their country Wilala (*wi* representing the *u* of many other dialects).

A. C. MADAN.

MKUSHI, N. W. R.,

July, 1907.

In Part I, GRAMMAR, paragraphs are numbered consecutively for convenience of reference.

References to Lala may be taken as equivalent to Lala-Lamba throughout, and the differences pointed out between Lala and Wisa are of course more marked among the Lala of the west (W. Lala, or Maswaka) than on the borderland of the tribes.

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PART I. GRAMMAR

(Reference may be allowed once for all to the 'Wisa Handbook', as containing a somewhat fuller account of the Grammar common for the most part to the Wisa and Lala dialects. Here an outline only is given, sufficient for a beginner in either dialect, and showing the chief points of difference between them.)

CHAPTER I

LALA, AS SPOKEN AND WRITTEN

1. Lala, like Wisa, is a Bantu dialect of the ordinary type. The pronunciation of its words can be (with few exceptions) sufficiently indicated by the English alphabet, and the features of its grammar described by the usual English names. The nouns fall into classes, distinguished by the first syllable, and this or a similar syllable is prefixed to every adjective and verb qualifying a noun, forming the Concord characteristic of Bantu.

2. The following is a typical sentence in Lala: *Fintu fya infumu fyonse fyashila*, i. e. (*fintu*) the things (*fya*) of (*infumu*) the chief (*fyonse*) all (*fyashila*) are finished. The prefix *fi*, marking the plural of one class of nouns, is repeated with the preposition (*fy-a*), the adjective (*fy-onse*), and the verb (*fy-ashila*).

3. Lala words are here written as simply as possible by using the English alphabet, and are pronounced as written, subject to the following rules.

I. VOWELS.

a as *a* in *father*, or *pat*.

e as *a* in *fate*, or *e* in *pet*.

i as *e* in *feet*, or *i* in *pit*.

o as *or* in *sort*, or *o* in *pot*.

u as *oo* in *root*, or *u* in *put*.

When vowels occur together, each is to be pronounced separately.

4. 2. CONSONANTS as in English, except that

g is not used for *j*, as in *gin*.

s is not used for *z*, as in *rise*.

ng' is used for the sound *ng* followed by a check, separating it in pronunciation from the other letters of the syllable, something like *ng* in *sing-er*.

5.

3. SPECIAL SOUNDS.

One sound, common in Lala, Wisa, and other dialects, is not English, and requires a special sign. It is here called Modified *w*, and written *w̃* (in the 'Wisa Handbook' *w*). It is a sound approaching *bw* or *vw*, variously pronounced by natives, and sometimes heard as plain *b*, *v*, or *w*.

6. It must also be remembered that

ch is used to represent the sound variously pronounced by natives as *ch*, *ty*, *ky*, *k*; *k* and *ky* being common among the Maswaka.

r and *l* are interchangeable in most words. Either sound may be clearly heard.

s and *sh* are often heard before a vowel as *sy*, *shy*.

m, *um*, *mu*, *mw* may be heard, especially at the beginning of words, without difference of meaning, and similarly *n*, *in*, *ny*.

7. The following contractions of vowels occurring together in the same word or in different words are common:—

a coalesces with an *a* following, forms *e* with an *e* or *i* following, and *o* with an *o* or *u* following. (When different words are united by a contraction, the vowel is written between hyphens, e.g. *anay-e-nshima*, *apam-o-mwana*, for *anaya inshima*, *apama umwana*.)

i and *u*, before vowels, become *y* and *w*. And a *y* sound is often heard before *a*, *e*, or *i*, and a *w* sound before *o* and *u*, when a root begins with those vowels.

8. The *n* sound in combination with others involves several important changes. It is represented by *nd*, *nj*, *ng*, before vowels, and changes to *m* before *m*, *p*, *b*, *v*, and (sometimes) *f*. *Nl* becomes *nd*, and *nw* becomes *mb*. (See further § 58.)

9. The accent in Lala and Wisa is usually on the syllable before the last, but a stress is also very commonly laid on the last syllable but two.

10. Characteristic differences of Lala and Wisa pronunciation are as follows :—

In Lala *f* corresponds to *v* in Wisa.

sh „ *s* „

s, sh „ *z* „

ky, ki is preferred to *ch, chi* in Wisa.

g, gy „ *j* in Wisa

CHAPTER II

NOUNS

11. Nouns in Lala, as in Wisa, may be arranged in ten classes, distinguished by the pairs of prefixes which mark the singular and plural.

12. The singular-prefixes are, in their full forms, *umu, ichi, aka, in, ulu, uwu, (l)i*, and in the plural, *awa, imi, isi, utu, (sh)in, ama*. To these may be added *uku, umu, apa*, used mostly in forming expressions equivalent to nouns, both singular and plural.

13. Commonly the first vowel of the two-syllable prefixes is not distinctly heard, and the classes may be conveniently described as follows. (Further examples and fuller descriptions may be readily found by reference to the vocabulary under each *singular*-prefix and to the 'Wisa Handbook'.)

14. CLASS 1. Sing. *MU* (also *umu, mw, m*).

Plur. *WA* (also *awa, w, ba, a*).

Ex. Sing. *muntu*, a person.

Plur. *wantu*.

mwana, a child.

„ *wana*.

mkashi, a woman.

„ *wakashi*.

15. CLASS 2. Sing. *MU* (also *umu, mw, m*),

Plur. *MI* (also *imi, my*).

Ex. Sing. *muti*, a tree.

Plur. *miti*.

mushi, a village.

„ *mishi*.

mwili, a body.

„ *mili*.

16. CLASS 3. Sing. *CHI* (also *ch*, *ty*, *ky*, *k*),
Plur. *FI* (also *fy*).

Ex. Sing. *chintu*, a thing. Plur. *fyntu*.
chuni, a bird. „ *fyuni*.

17. These prefixes are used before nouns of other classes with an augmentative meaning, i. e. to express size, number, quantity, and then sometimes in the forms *cha*, *fyā*.

Ex. Sing. *chimuntu*, a big man. Plur. *fiwantu*.
chamunkulu, a big log. „ *fyaminkulu*.

18. CLASS 4. Sing. *KA* (often contracting with vowel following).
Plur. *TU* (*tw*).

Ex. Sing. *katemo*, an axe. Plur. *tutemo*.

19. These prefixes are used with a diminutive meaning (cf. those of Class 3).

Ex. Sing. *koni* (*ka-uni*), a small bird. Plur. *tuni*.
kana (*ka-ana*), a child. „ *twana*.

20. CLASS 5. Sing. } *IN* (*n*, and plur. sometimes *shin* or *ma*).
Plur. }

Ex. Sing. *nanda*, a house. Plur. *nanda*, *mananda*.
Sing. and plur. *nshiku*, day, days.
(For variations of the *n* sound, cf. §§ 8, 58.)

21. CLASS 6. Sing. *LU* (*lw*, *ulu*),
Plur. *IN* (*n*).

Ex. Sing. *lushimu*, a bee. Plur. *nshimu*.
lushipa, a blood-vessel. „ *nshipa*.
luwafu, a side. „ *mbafu*.
luiwu, a small bell. „ *ndiwu*.

22. CLASS 7. Sing. *LU* (*lw*, *ulu*).

Plur. *MA* (contracting with a vowel following, and in some words prefixed to sing. *lu*).

Ex. Sing. *lukwa*, bark cloth. Plur. *makwa*.
lupe, basket. „ *malupe*.
lupi, palm of hand. „ *mapi*.
lupili, hill. „ *mapili*, *malupili*.

23. CLASS 8. Sing. *WU* (also *uwu*, *uu*, *u*, *w*, *bu*).

Plur. *MA* (as in Class 7, sometimes *in*).

Ex. Sing. *wuta*, bow.

Plur. *mata*, *mauta*.

uufi, a lie, evil.

„ *maufi*.

ushiku, night.

„ *maushiku*.

ushi, smoke.

„ *moshi*.

24. CLASS 9. Sing. *I* (also *li*, *ili*, *di*).

Plur. *MA* (as in Classes 6, 7).

Ex. Sing. *ise*, hoe.

Plur. *mase*.

liso (*linso*), eye.

„ *meso*, *menso*.

ino (*dino*), tooth.

„ *meno*.

ishina, name.

„ *mashina*.

25. CLASS 10. Sing. } *ku*, *mu*, *pa*.
Plur. }

These are the prefixes of (1) a few nouns, with plur. *ma*; (2) the infinitive form of the verb, used regularly as a noun; (3) many expressions equivalent to nouns, in which *ku* refers to circumstances generally, *mu* to interior position, *pa* to position in space or time.

Ex. *kulu*, leg (plur. *molu*, i. e. *maulu*).

kuwoko, arm (plur. *mauwoko*).

kuona, seeing, sight (Infin. of *ona*, v.).

munanda, inside of a house.

kwaŋo, (their) home, country.

26. Each of the above class-prefixes has a corresponding concord-prefix, used before the preposition *-a*, and every adjective and verb.

These are shown in the following table :—

	CLASS.	CONCORD.
CLASS 1. Sing.	<i>mu</i>	<i>mu</i> , with adjectives proper (§ 28). <i>u</i> or <i>y</i> , with pronominal adjectives (§§ 35, 36). <i>u</i> or <i>a</i> , with verbs (§ 57).
Plur.	<i>wa</i>	<i>wa</i> , e. g. <i>wantu wakulu walipo</i> .
CLASS 2. Sing.	<i>mu</i>	<i>u</i> <i>mushi ukulu ulipo</i> .
Plur.	<i>mi</i>	<i>i</i> <i>mishi ikulu ilipo</i> .
CLASS 3. Sing	<i>chi</i>	<i>chintu chikulu chilipo</i> .
Plur.	<i>fi</i>	<i>fi</i> <i>fintu fikulu filipo</i> .

CLASS 4. Sing.	<i>ka</i>	<i>ka</i> , e.g.	<i>kanwa kakulu kalipo.</i>
Plur.	<i>tu</i>	<i>tu</i>	<i>turwa tukulu tulipo.</i>
CLASS 5. Sing.	<i>in</i>	<i>i</i>	<i>inanda ikulu ilipo.</i>
Plur.	<i>(sh)in</i>	<i>shi</i>	<i>inanda shikulu shilipo.</i>
CLASS 6. Sing.	<i>lu</i>	<i>lu</i>	<i>lushima lukulu lulipo.</i>
Plur.	<i>in</i>	<i>shi</i>	<i>inshimu shikulu shilipo.</i>
CLASS 7. Sing.	<i>lu</i>	<i>lu</i>	<i>lupe lukulu lulipo.</i>
Plur.	<i>ma</i>	<i>a</i>	<i>matupe akulu alipo.</i>
CLASS 8. Sing.	<i>wu</i>	<i>u</i>	<i>wuta ukulu ulipo.</i>
Plur.	<i>ma</i>	<i>a</i>	<i>mata akulu alipo.</i>
CLASS 9. Sing.	<i>i</i>	<i>li</i>	<i>ise likulu lilipo.</i>
Plur.	<i>ma</i>	<i>a</i>	<i>mase akulu alipo.</i>
CLASS 10. Sing. } and }	<i>ku</i>	<i>ku</i>	— <i>kukulu kulipo.</i>
Plur. }	<i>mu</i>	<i>mu</i>	— <i>mukulu mulipo.</i>
	<i>pa</i>	<i>pa</i>	— <i>pakulu palipo.</i>

27. A short list of common nouns is here given. (For others, see English-Wisa Vocabulary in 'Wisa Handbook'. Plurals are indicated in brackets.)

Affair, business, trial, dispute, reason,
mulandu (mi-l).

Anger, *inkansa, ukali.*

Animal, game, *inama (—).*

Arm, *ukwoko (ma-w).*

Axe, *katemo (tu-t).*

Back (of body), *musana (mi-s).*

Basket (one sort), *chisele (fi-s).*

Bee, *lushimu (nshimu).*

Bird, *chuni (fyuni).*

Blood, *mulopa (mi-l).*

Body, *mulili (mi-i).*

Bone, *ifupa (ma-f).*

Bowels, *mala (pl.).*

Breast, *chifua (fi-fua).*

Bridge, *ulalo (ma-l).*

Canoe, *wato (ma-w).*

Cattle, *ng'ombe (—).*

Cattle-pen, *chipata (fi-p).*

Chief, *infumu (—).*

Child, *mwana (wana).*

Cloth (calico), *insalu (—).*

Cloud, *ikumbi (ma-k).*

Cold, *impeto (—).*

Cord (bark), *lushishi (nshishi).*

Country, *chalo (fyalo).*

Day, *inshiku (—), kasua (tusua).*

Dew, *mume (mime).*

Drum, *ng'oma (—).*

Egg, *isana (ma-s).*

Elephant, *insofu (—).*

Evening, *chingulo.*

Eye, *linso (menso).*

Father, *tata (wa-l), wishi (wa-w).*

Fear, *imwenso (—).*

Finger, *munwe (minwe).*

Fire, *mulilo (mi-l).*

Firewood, *inkuni (pl.).*

Fish, *isawi (ma-s).*

Food, *chakulya (fya-k).*

Foot, *lukasa (ma-k).*

Forest, *impanga (—).*

Fowl, *insumbi (—).*

Friend, *chidwiza (fi-w).*

Garden, *munda (minda).*

Goat, *imbushi (—).*

God, *Lesa.*

Grass, *ichani (mani, fyani).*

Gun, *infuti (—).*

Hand, *ukwoko (ma-w), minwe (pl.).*

Head, *mutwi (mitwi).*

Heat, *chiwe.*

Heart, *mulima (mi-l).*

Hill, *lupili (ma-p., mulup.).*

Hoe, *ise (mase).*

Honey, *wuchi.*

House, *ng'anda, nanda (nanda, mananda).*

30. (2) a verb. Any suitable tense of the indicative mood may be used without change as a relative or adjectively (cf. §§ 125-7); but the most usual in Lala is the modified verb-stem (see §§ 73-7) with a concord-prefix. Thus, using *-weme*, the modified stem of the simple *-wama* (be good), *muntu uweme*, a good man (sometimes also *muweme*).

But other forms are available, e.g. *muntu uwama*, *muntu warwama*, and also (see above) *muntu wa kuwama*, and (its contracted form) *muntu wowama* (for *wa-ku-wama*); and similarly the negative verb-forms corresponding, *muntu takwete amano*, an ignorant man (§§ 60, 73).

31. LIST OF COMMON ADJECTIVES, AND NUMERALS.

(The root is given, and if a verb, *v.* is added.)

All, *-onse* (sometimes *-ense*).

Alone, *-enka* (or *-cka*).

Bad, *-wi*, *-fi*, *-wipile*, *v.*

Big, *-kulu*.

Both, *-owilo*.

Clean, *-tuile*, *v.*

Clever, *-chenjele*, *v.*

Cold, *-tontwele*, *v.*

Dirty, *-sali*.

Eight, *sano ne -tatu*.

Empty, *-a lokoso*.

False, *-a wufi*.

Female, *-kashi*, *-yanakashi*.

Few, *-che*, *-a kuchepa*, *v.*

Fierce, *-kali*.

First, *-tanjile*, *-a kutanga*, *v.*

Five, *-sano*.

Foolish, *-puneme*, *v.*

Four, *-nne*.

Fresh, *-a lomba*, *-wisi*.

Good, *-ine*, *-ne*, *-weme*, *v.*

Great, *-kulu*.

Heavy, *-lemene*, *v.*, *-a kufina*, *v.*

High, *-tali*.

His, her, *-akwe*.

Hot (water), *-kawile*, *v.*

Last *-pelele*, *v.*, *-a kushila*, *v.*

Light (weight), *-puile*, *v.*

(colour), *-swetele*, *-tuile*, *v.*

Long, *-tali*.

Mad, *-shilu*.

Male, *-lume*, *-yanalume*.

Many, much, *-ngi*, *-nji*.

My, mine, *-anji*, *-angi*.

New, *-a lomba*.

Nice, *-weme*, *v.*

Nine, *-sano ne -nne*.

Old, *-pemba*.

One, *-mo*.

Other (different) *-mbi*, (similar) *-iyakwe*.

Poor, *-kafu*.

Pretty, *-une*, *-weme*.

Rich, *-sambashi*.

Ripe, *-pile*, *v.* (*pya*).

Self, *-ine*.

Seven, *-sano ne -wili*.

Short, *-ipi*.

Sick, *-lwele*, *-lwashi*.

Six, *-sano ne -mo*.

Small, *-inini*, *-che*.

Strong, *-kosele*, *v.*

Ten, *ikumi*.

Their, *-awo*.

Thick, *-tikeme*, *v.*

Thin, *-che*.

Three, *-tatu*.

True, *-ine*.

Twenty, *makumi awili*.
 Two, *-wili*.
 Unripe, *-wisi*.
 Weak, *-che, -nakile*, v.
 Well (health), *-kosele*, v.

Whole, *-a musuma*.
 Wicked, *-wi, -fi, -a wufi*.
 Wise, *-chenjele, -a amano*.
 Your, *-owe*.

CHAPTER IV

PRONOUNS

32. 1. *Personal Pronouns*.

Sing. 1. <i>neŵo</i> , I.	Plur. 1. <i>fweŵo</i> , we.
2. <i>weŵo</i> , you.	2. <i>mweŵo</i> , you.
3. <i>iye, ye</i> , he, she.	3. <i>ŵaŵo</i> , they.

33. He, she, is also often expressed by a demonstrative, *uyu*, *uyo* (see below). The concord-prefixes used with pronouns are those of Class I.

34. A shorter form is used in close connexion with a noun or adjective (preceding or following), and after *na* (with, and), *ni* (it is), *te* (not), and sometimes a verb.

Sing. 1. <i>ne</i> , I.	Plur. 1. <i>fwe</i> , we.
2. <i>we</i> , you.	2. <i>mwe</i> , you.
3. <i>ye</i> , he, she.	3. <i>ŵa, ŵo</i> , they.

Thus *nenfumu*, I the chief; *nemwine*, I myself; *wantumwe*, you people; *naye*, and he, with him; *niwe*, it is you; *teŵo*, not they; *nine, nineŵo*, it is I, here I am.

The plural forms are commonly used of single persons for courtesy.

35. 2. *Possessives (Pronominal Adjectives)*.

Sing. 1. <i>-anji</i> , my.	Plur. 1. <i>-esu</i> , our.
2. <i>-owe</i> , your.	2. <i>-enu</i> , your.
3. <i>-akwe</i> , his, hers.	3. <i>-aŵo</i> , their.

These are used with the concord-prefixes already given in Chap. II (§ 26).

36. 3. Demonstratives (Pronominal Adjectives).

These fall into three groups, all formed on the concord-prefixes, and each group with a simple form and an emphatic made by prefixing *n*. The three groups denote in general :—

- (1) 'this,' implying nearness (in fact or thought),
- (2) 'this, that,' of relative nearness or middle distance, or of reference,
- (3) 'that,' of distance or distinction.

37. The demonstratives are common and important, and their forms are best shown in a Table (§ 39), the last column showing a form of demonstrative, which pronounced with stress on the first syllable expresses an emphatic negative, 'not this (that), no.'

38. The same forms are used in Wisa, but with the difference, that in Wisa the emphatic (*n*) forms are the most commonly used, and those in the last column are used without stress as a weak demonstrative. All (except the last) are commonly used before, as well as after, the noun.

39. For Table of Demonstratives, see opposite.

40. The concord-prefixes themselves are also used as weak demonstratives (this, these), either at the beginning or end of a noun, and either as given in the first column of the Table or combined with vowel *o*, e.g. *umuntu*, *muntuu*, *omuntu*, *muntuo*, &c. And *-no* is also used as a demonstrative affix, e.g. *muntuno*, *wantuno*.

E- is prefixed, as a particle of emphasis, to demonstratives, as well as to other words.

41. 4. Interrogatives (Pronominal Nouns and Adjectives).

nani, (it is) who? *wani*, who?

shani, *shyani*, how? what? what kind?

-a shani, of what sort (kind, tribe, quality, &c.)?

kwa nani, *-a kwani*, whose?

-isa, which? what?

kwisa, *kulipi*, *ku*, where?

lwisa, *lisa*, when?

-ndu, *-ndo*, what? Used as an affix of nouns and verbs, e.g. *amanondo*, what design? *wafway-e-ndo*, what do you want?

39. TABLE OF DEMONSTRATIVES.

CLASS.	Example	Prefix	1 (this)	2 (this, that)	3 (that)	Negative
1. Sing.	<i>mu</i>	<i>u</i>	<i>uwu, uyu</i>	<i>uwu, uyo</i>	<i>ulya</i>	<i>mumu</i>
Plur.	<i>wa</i>	<i>wa</i>	<i>arba</i>	<i>arbo</i>	<i>wbalya</i>	<i>warba</i>
2. Sing.	<i>mu</i>	<i>u</i>	<i>uwu, uu</i>	<i>uwu, uo</i>	<i>wbalya</i>	<i>mumu</i>
Plur.	<i>mi</i>	<i>i</i>	<i>iyi, ii</i>	<i>njo</i>	<i>ulya</i>	<i>ii</i>
3. Sing.	<i>chi</i>	<i>chi</i>	<i>ichi</i>	<i>icho</i>	<i>ilya</i>	<i>chichi</i>
Plur.	<i>fi</i>	<i>fi</i>	<i>nchi</i>	<i>ncho</i>	<i>chilya</i>	<i>chichi</i>
4. Sing.	<i>ka</i>	<i>ka</i>	<i>ifi</i>	<i>ifyo</i>	<i>fiya</i>	<i>fi</i>
Plur.	<i>tu</i>	<i>tu</i>	<i>nka</i>	<i>ngabo</i>	<i>kalya</i>	<i>kaka</i>
5. Sing.	<i>in</i>	<i>i</i>	<i>utu</i>	<i>ntulo</i>	<i>tulya</i>	<i>tutu</i>
Plur.	<i>in</i>	<i>i</i>	<i>iyi, ii</i>	<i>njo</i>	<i>ilya</i>	<i>ii</i>
6. Sing.	<i>lu</i>	<i>lu</i>	<i>ishi</i>	<i>nsho</i>	<i>shilya</i>	<i>shishi</i>
Plur.	<i>lu</i>	<i>lu</i>	<i>nshi</i>	<i>ndo</i>	<i>shilya</i>	<i>shishi</i>
7. Sing.	<i>lu</i>	<i>lu</i>	<i>ishu</i>	<i>nsho</i>	<i>shilya</i>	<i>shishi</i>
Plur.	<i>lu</i>	<i>lu</i>	<i>nshi</i>	<i>ndo</i>	<i>shilya</i>	<i>shishi</i>
8. Sing.	<i>wa</i>	<i>u</i>	<i>ulu</i>	<i>ndo</i>	<i>lulya</i>	<i>lulu</i>
Plur.	<i>wa</i>	<i>u</i>	<i>nga</i>	<i>ngao</i>	<i>alya</i>	<i>aa</i>
9. Sing.	<i>i</i>	<i>ili</i>	<i>mbu</i>	<i>mo</i>	<i>mbulya</i>	<i>uu</i>
Plur.	<i>i</i>	<i>ili</i>	<i>nga</i>	<i>ngao</i>	<i>alya</i>	<i>aa</i>
10. Sing.	<i>ma</i>	<i>a</i>	<i>nai</i>	<i>ndilo</i>	<i>lilya</i>	<i>lili</i>
Plur.	<i>ma</i>	<i>a</i>	<i>nga</i>	<i>ngao</i>	<i>alya</i>	<i>aa</i>
and	<i>ku</i>	<i>ku</i>	<i>uku</i>	<i>ngo</i>	<i>ngalya</i>	<i>kuku</i>
Plur.	<i>mu</i>	<i>mu</i>	<i>mnu</i>	<i>kuno</i>	<i>ngalya</i>	<i>kuku</i>
Plur.	<i>pa</i>	<i>pa</i>	<i>mpa</i>	<i>mno</i>	<i>ngalya</i>	<i>mumu</i>
				<i>pano</i>	<i>ngalya</i>	<i>papa</i>

The negative form also often ends in *a*.

nindu, nindo, (it is) what, why? Also *findu, findo, bu mfindo*, but why? *nga findo*, why, what for?

-nga, how many?

(of the above, *-a shani, -isa, -ndu, -nga* take the usual concord-prefixes of adjectives.)

nga is often used to introduce a question, e. g. *nga waya kwisa*, where are you going?

te, is it not (the case that) . . .?

ku, mu, pa, are also used for, where?

42. In Wisa, *-nsi* often takes the place of *-ndu*, and *-ila-i* regularly the place of *-isa, kwi* that of *ku*.

5. Reflexive Pronoun.

43. The reflexive pronoun is *i* or *li*, placed immediately before the root of a verb, e. g. *litema*, cut oneself.

For relative sentences, see §§ 125-7, 30.

CHAPTER V

VERBS

(1) VERBS IN GENERAL.

44. Verb-forms in Lala, as in Bantu generally, consist of a root with various prefixes and affixes, i. e. distinctive sounds or syllables at the beginning and end of the word. Those at the end indicate mostly different modes or aspects of the root-meaning, commonly classed as stems, voices, and moods, those at the beginning its relation to time and subject, i. e. tenses, numbers, persons, classes, and also (affirmative or negative) conjugation.

45. To find the root of a verb-form, it is only necessary to recognize and remove the prefixes, or to know the imperative form, which has no prefix.

Taking first the affixes, and using common grammatical terms, further explained hereafter, the following Tables will serve as a key to verb-forms.

46. 1. **Root**, e. g. *TEM-*, cut, *KAK-*, bind.

47. 2. **Stems** (1) Simple e. g. *tem-a* (cut).
 Modified -*ene*.
 (2) Applied *tem-ena* (cut for, with, &c.).
 Modified -*ene*.
 (3) Causal, Intensive *tem-eshya* (make cut, cut forcibly).
 Modified -*eshye*.
 (4) Reciprocal *tem-ana* (cut each other).
 Modified -*ene*.
 (5) Reversive *kak-ula* (unbind).
 Modified -*uile*.

The above stems occur with most roots of suitable meaning.
 Less general stems may be called:—

- (6) Stative *pot-ama* (be crooked).
 Modified -*eme*.
 (7) Extensive *tem-aula* (cut in all directions).
 Modified -*auile*.

And to these may be conveniently added:—

- (8) Reduplicated *tema-tema* (cut again and again).
 (9) Reflexive (with prefix) *li-tema* (cut oneself).

48. 3. **Voices** (of the simple stem).

- (1) Active e. g. *tem-a* (cut).
 (2) Passive *tem-wa* (be cut).
 (3) Neuter *tem-eka* (be cut).

49. 4. **Moods** (of the simple stem).

- (1) Indicative e. g. -*tem-a*, with prefixes.
 (2) Imperative *tem-a*, without prefixes.
 (3) Subjunctive -*tem-e*, with prefixes.
 (4) Infinitive *ku-tema* (invariable prefix).

5. **Conjugations** (1) affirmative, (2) negative (see Tenses, Persons).

50. 6. **Tenses**. Each of the above stems may be preceded by one of the following tense-signs (see § 68): *a*, *la*, (*a*)*li*, (*a*)*chi*, *ko*, *ka*, *nga*.

51. 7. Persons. All verb-forms (in the indicative and subjunctive moods) begin with a syllable, single or double, which indicates the person, number, and class of the subject of the verb, and also conjugation (affirmative or negative) (§§ 56-60).

52. The modified stem (as it is here called) is only used in the indicative mood and with certain tense-signs (§ 68). So far as it is distinguished in meaning from an unmodified stem it appears to particularize the root-meaning, referring it to a particular subject or circumstances, and in Lala commonly supplies a verbal adjective. (See 'Wisa Handbook'.)

53. Its characteristic is the use of the sound *e*, as a rule in the two final syllables of the verb-form, but always in the last—as follows:—

54. (1) *-ele*, as affix of a root with vowel *e*, or *o* (and sometimes *i*); e.g. *let-ele*, *wol-ele*; *-ile*, after *a*, *i*, *u*, e.g. *kat-ile*, *shit-ile*, *ful-ile*, but *-ene* (for *-ele*), *-ine* (for *-ile*) if the preceding consonant is *m* or *n*, herein differing from Wisa; e.g. *fum-ine*, *pon-ene*, *tem-ene*, *won-ene*.

Reversive stems (and many verbs ending in *-ola*, *-ula*) drop *-la* in the modified form, e.g. *aluile* (from *alula*), *tontwele* (*tontoele*, from *tontola*), and Causal stems (in *-shya*) change final *a* only to *e*; e.g. *temeshye* (from *temeshya*).

55. (2) When the non-modified stem ends with *-ana*, *-ama*, *-aya*, *-ata*, *-ala*, both vowels are changed to *e* in the modified form, even when a root vowel is involved; e.g. *ikala* forms *ikele*, *ichele*, *kana*, *kene*, *katala*, *katele*, *punama*, *puneme*. *Wene*, from *wona*, seems exceptional.

(2) PERSON- (OR CONCORD-) PREFIXES.

56. These prefixes form the first syllable of almost all verb-forms of the indicative and subjunctive moods. They show the person (first, second, third), number (singular, plural), and class (1-10) of the noun (subject) which the verb qualifies, and effect concord between noun and verb. Inserted before the verb-root, the same prefixes similarly indicate the noun (object) which the

verb governs (except in Class 1). Combined with a negative prefix they distinguish the negative from the affirmative conjugation, and with a demonstrative the relative or adjectival use of verbs (§§ 125-7).

57. Hence the importance of familiarity with the following Table of Person-Prefixes.

	CLASS I.	Affirmative.	Negative.
Sing.	1. (I) <i>n</i> .		(I not) <i>shi, nshi, tanshi</i> .
	2. (you) <i>u</i> , (of object) <i>ku</i> .		(you not) <i>tau</i> (to).
	3. (he, she) <i>u, a</i> , (of object) <i>mu</i> (him, her).		(he not, she not) <i>tau</i> (to), <i>taa</i> (ta).
Plur.	1. (we, us) <i>tu</i> .		(we not) <i>tatu</i> .
	2. (you) <i>mu</i> .		(you not) <i>tamu</i> .
	3. (they, them) <i>wa</i> .		(they not) <i>tarwa</i> .

Occasionally *-ne*, for *neŋo*, I, is used as an affix to the first person sing., and *-ni* or *-eni* to the second person plur. (as in the imperative mood, §§ 91-7).

E- may be prefixed, as a particle of emphasis to person-prefixes, as well as other verb-forms (§ 132).

58. The changes (briefly noted in § 8) connected with the *n* sound are of special importance in the prefix of the first person sing. (subject or object), and in the subjunctive mood, in which the person-prefix is attached to the verb-root.

The changes (with some exceptions, § 71) are as follows:—

(1) Before the tense-signs *li* and *nga*, *n* is represented by *ndi* (*n-li*), before *lu* by *ndu* (negative *shu, nshu*); e.g. *ndili-temene, ndulutema*.

(2) *n* (with vowels) becomes *nj* before *i*, e.g. *nj-ikate*; *ng* before *a, e, o, u*, e.g. *ng-amine, ng-eshye, ng-oche, ng-upe*.

But if *a, e, u*, are followed by *nd, mb, ng*, then *ng* is softened to *n*, or *ny*, e.g. *n-ende*.

It must be remembered also that some verbs beginning with *e* and *u* are also pronounced with *y* or *w*, i.e. *ye, wu*.

(3) *n* (with consonants) becomes *m* before *f, m, p*, e.g. *mpame*; *ny, ni* (as well as *n*) before *n*, e.g. *ninine*; *nd*, combined with *l* or *r*, e.g. *ndase* (*n-lase*); *mb*, combined with *w*, e.g. *mbone* (*n-wone*).

59. Moreover, in person-prefixes, *u* is often *w* before vowels, *a* often coalesces with an *a* following, becomes *e* by contraction with *e* or *i*, but is not changed by *o* or *u* following (cf. § 7).

60. The affirmative concord-prefixes of Classes 2-10 have been already given (§ 26), viz. :—

Sing. *u, chi, ka, i, lu, u, li* } *ku, mu, pa.*
 Plur. *i, fi, tu, shi, a*

In the negative forms *ta* is prefixed :—

Sing. *tau, tachi, taka, tai, talu, tali* } *taku, tamu, tapa.*
 Plur. *tai, tafi, tatu, tashi, taa*

(3) TENSES.

61. The tense-system is the grammatical feature in which Bantu dialects appear to differ most characteristically. Lala and Wisa tenses are much alike, but the Lala tenses are here somewhat differently, and perhaps better, arranged than the Wisa (in 'Wisa Handbook'), and a comparison of them is made below (§ 90).

62. As a rule, the tense-sign immediately follows the person-prefix. But in one tense (T. 1) there is no tense-sign, and in two others the tense-sign comes first (T. 10, 14).

Lala Tense System.

A. Indicative, Affirmative.

63. It appears that the meaning of a tense depends on three elements :—

(1) The tense-sign, i. e. a distinctive syllable or letter, immediately following the person-prefix.

(2) The form of the verb itself, i. e. whether

(a) the stem only, e. g. *-tema* ;

(b) the stem modified, e. g. *-temene* ;

(c) the infinitive mood, e. g. *kutema* ;

(3) the meaning of the verb, whether implying

(a) act, or process, e. g. *kutema*, to cut ;

(b) state, condition, or quality, e. g. *kutua*, to be white.

64. 1. The tense-signs are :—

<i>a</i> ,	(<i>a</i>) <i>chi</i> ,
(<i>a</i>) <i>la</i> ,	<i>ko</i> ,
(<i>i</i>) <i>li</i> , with euphonic variants (<i>u</i>) <i>lu</i> , <i>lo</i> , <i>alo</i> ,	<i>ka</i> ,
<i>ali</i> ,	<i>nga</i> .

To these may be added *ka*, *nga*, when preceding (not following) the person-prefix, and the infinitive mood used as an impersonal tense, not defining person or time.

65. Some of these tense-signs do not of themselves define time (past, present, future), this being gathered from the context, or general meaning of the sentence. Hence tenses may be classed as *Aorists* (or time-less tenses), *Presents*, *Pasts*, *Futures*, with some *Additional*.

66. 2. With some important exceptions, each of the tense-signs is capable of being used with the verb in either of the three forms given above, the difference of meaning being that the idea conveyed by the verb is expressed

(*a*) by the verb-stem, as *general*;

(*b*) by the modified stem, as *particular*, i. e. regarded in relation to circumstances, whether of place, time, object, or other;

(*c*) by the infinitive mood, as *continuing*—a sphere of action, or occupation, or condition, e. g.

twali-tema, we cut.

twali-temene, we cut (something, here, there, then, now, &c.).

twali-kutema, we were (engaged in) cutting.

67. A Table and short description of tenses are here given, and as a single descriptive title to each tense is difficult to assign, numbers are attached for convenience of reference. Examples are given in first person *plural*, as not involving the confusing euphonic changes of the *n* in first person singular. Forms not often heard are bracketed.

68.

TABLE OF TENSES.

Indicative (Affirmative).

	Tense-sign. (person-prefix only)	Example.
1. <i>Aorists.</i>		
	-a-	1. (a) <i>tu-tema.</i> (b) <i>-temene.</i> (c) <i>-kutema.</i>
	-(a)la	2. (a) <i>twa-tema.</i> (b) <i>-temene.</i> (For <i>twa-kutema</i> , see T. 13.)
		3. (a) <i>tula-tema.</i> <i>-temene.</i> <i>-kutema.</i>
2. <i>Presents.</i>	-(i)li	4. (a) <i>tuli-tema.</i> (b) <i>-temene.</i> (c) <i>-kutema.</i>
	-(u)lu	5. <i>tulu-</i> } <i>kutema.</i>
	-(u)lo	<i>tulo-</i> }
	-alo	<i>twalo-</i> }
	-ko-	6. (a) <i>tuko-tema.</i>
	(cf. T. 12)	(b) <i>-temene.</i>
	-(a)chi	(c) <i>-kutema.</i>
		7. (a) <i>tuchi-</i> } <i>tema.</i>
		<i>twachi-</i> }
		(b) <i>-temene.</i>
		(c) <i>-kutema.</i>
3. <i>Pasts.</i>	-ali-	8. (a) <i>twali-tema.</i>
		(b) <i>-temene.</i>
	-nga-	(c) <i>-kutema.</i>
		9. (a) <i>tunga-tema.</i>
		(b) <i>-temene.</i>
		(c) <i>-kutema.</i>
	ka (prefixed to T. 1 or 2 or to the root without person-prefix)	10. (a) <i>katu-</i> } <i>tema.</i>
		<i>katwa-</i> }
		<i>ka-</i> }
		(b) <i>-temene.</i>
		(c) <i>-kutema.</i>
4. <i>Futures.</i>	-ka-	11. (a) <i>tuka-tema.</i>
		(b) <i>-temene.</i>
		(c) <i>-kutema.</i>
	-ko-	12. (a) <i>tuko-tema.</i>
		(b) <i>-temene.</i>
		(c) <i>-kutema.</i>
	-aku-	13. <i>twaku-tema.</i>
5. <i>Additional.</i>	{ Nga- (prefixed to one of the forego- ing tenses, e. g.) }	14. (a) <i>nga-twatema.</i>
(1) Conditional.		(b) <i>-twalitema.</i>

	Tense-sign.		Example.
(2) Impersonal.	{ <i>Ku-</i> (prefixed to the verb - stem with various ad- ditions).	15.	<i>ku-</i> <i>uku-</i> <i>muku-</i> <i>eku-</i> <i>emuku-</i> <i>neku-</i> <i>ekulo-ku-</i>
			} <i>tema.</i>

69. B. The negative conjugation in general merely substitutes the negative person-prefixes (*shi-*, *nshi-*, *tanshi-*, in the first person sing., *ta-* in other persons) for the affirmative in each tense. An emphatic direct negative tense is supplied by using *teti* followed by the subjunctive, e. g. *teti tuteme*, we certainly do not (will not) cut. In the imperative only, *i* is the sign of negation.

70. While acquiring familiarity with the tense-forms, it is useful to remember that those most commonly heard are

T. 2, as a general descriptive tense, in conversation and narrative, and also as a perfect definite, e. g. *natema*, I cut, I have cut.

T. 5, as a present indefinite or imperfect, e. g. *ndulukutema*, I am cutting.

T. 8, as a past definite, and also perfect, esp. 8 *b*, e. g. *nali-temene*, I cut, I have cut; and T. 10, as a common narrative tense, e. g. *katema*, (and) he cut.

T. 11 and 12, as common futures, e. g. *tukatema*, *tukotema*, we will cut.

71. The forms of the prefix of first person singular are various (cf. §§ 56-60), and important. Thus—

in T. 4, *ndi-tema*, or *ndi-li-tema* for *n-li-*, *n-li-li*;

in T. 5, *ndu-kutema*, or *ndu-lu-kutema*, for *n-lu-*, *n-lu-lu*;

in T. 8, *ndinga-tema*, for *n-nga*.

And in the Negative Conjugation—

in T. 5, *shulu-kutema*, or *nshulu*;

in T. 2 and others, *sha*, *nsha*, for *shi-a*, *nshi-a*.

A common general negative is supplied by using *tapali* and the infinitive mood, e. g. *tapali kutema* (but cf. § 90).

72. C. Notes on the Meaning and Use of the Tenses.

Only a short general description is here attempted. While the leading idea in each tense is comparatively clear, it cannot often

be conveyed by a single descriptive name, and only experience can lead to its correct use, and most fitting translation.

1. Aorists.

73. The way of conceiving the verb-idea common to these tenses is perhaps best shown by the fact that they each supply verb-forms commonly used as adjectives. They assert something about another without reference to time, though the context may refer it to past, present, or future. The assertion, however, has a different colour in each tense, asserting in

T. 1, a standing *characteristic*, whether quality or action ;

T. 2, a simple *fact* ;

T. 3, a *habit* (usual, repeated act or state).

74. T. 1. (a) *tu-tema*, (b) *tu-temene*, (c) *tu-kutema*.

The idea is a normal actual function, activity, attribute, &c., according to the meaning of the verb, and (b) is the form most commonly used as an adjective (§ 30). Thus (a) we are cutters (cutting, we cut); (b) we are cutters (here, now, of wood, &c.); (c) we are cutters (cutting, engaged in cutting, as occupation).

75. T. 2. (a) *twa-tema*, (b) *twa-temene*, ((c) *twa-kutema*, T. 13).

Here the idea is represented as fact, and the tense has three uses, viz. —

(1) as the common tense of description and narrative, without defining time ;

(2) as perfect definite, of actual accomplished completed fact or established state. In this case a stress is often laid on the tense-sign, *a*.

(3) as an adjective (§ 30).

Thus *muntu wafwa* may mean (1) the man died, is dead, his death has occurred ; (2) the man is dead and done for, the matter is over ; or (3) a dead man.

76. But (a) and (b) are also used in contrast as a near and distant past, e.g. *afwa*, *afwile*, may be heard together, he is dead now (to-day), he died lately (yesterday), and *afwililile* may be added to denote a more remote past (§ 114), he died long ago.

77. As to (c), it is noticeable that while being used regularly as a future, T. 13, the same form is used adjectivally, i. e. is treated

as consisting of the variable preposition *-a*, and the infinitive used as a verbal noun (see below on T. 13); e.g. *uluweshi wa kutema*, the knife will cut, a cutting knife.

78. T. 3 (a), (b), (c).

This is the tense of what is habitual, regular, repeated, or continuing, and, like T. 1 and 2, is used adjectivally; e.g. *tulatema* (or *-temene*), we are in the habit of cutting; *mntu ulishi*, a knowing, clever person.

2. Presents.

79. These do not require much description. T. 4 (a), (b), form a simple present, e.g. *nditema*, *nditemene*, I cut, while T. 4 (c) and T. 5 supply forms of the present imperfect or continuative; e.g. *ndulukutema*, I am (engaged in) cutting.

80. T. 6 is common (present and future) in Wisa, but in Lala is mostly used as a future, and T. 7 appears to differ but little from T. 4 (cf. § 117).

3. Pasts.

81. T. 8 (b) is the most definite expression of the past, and may often be translated as perfect as well as past; e.g. *nalitemene*, I (did) cut, I have cut. T. 8 (c) represents the past imperfect; e.g. *nalikutema*, I was (engaged in) cutting.

82. T. 9 does not appear to be used often or with distinctive meaning, but the negative form is important as supplying what is sometimes called the deferred (or not-yet) tense, in contrast with Wisa, which uses T. 3 in this sense. Thus *tatungatema*, we have not yet cut; *tangatwela*, he has not yet returned.

T. 10 is very common, *ka* being connective, but especially in narrative, i.e. with reference to past time, and is sometimes even prefixed to a verb-root without person-prefixes.

4. Futures.

83. T. 11, 12, 13 are all used of the future, but while T. 12 (*tukotema*) regards the future as a continuation of the present, i.e. as immediately following and beginning at once, T. 11 (*tukatema*) is more distant and general in reference, i.e. 'I am going to cut at some time hereafter.'

84. T. 13 (*twakutema*) may be regarded as properly adjectival (see § 77), and called a future of moral certainty, i.e. 'we are cutters, of the cutting class, (and so) may be expected to cut, will cut.' (See §§ 74, 30.)

85. These futures are further supplemented by (1) the use of the subjunctive mood in its proper subjective sense, i.e. *tuteme*, we intend (propose, hope, wish) to cut, let us cut, we will cut; and

86. (2) by the verb *isa*, come, followed by the infinitive, i.e. *tukoisa kutema*, or *tukaisa kutema*, implying a very certain future, 'we will certainly cut, we will go at once to cut.'

5. Additional.

87. 1. *nga* is a particle used in several ways (see Part III, Vocabulary), but prefixed to an indicative tense-form regularly gives it a conditional meaning, translatable by 'may', 'would', 'should', 'could', 'might', &c.; e.g. *ngatwatota*, we should be pleased.

88. In conditional sentences it is often used with the verbs of both clauses; e.g. *ngawalasa inama, ngawatupela*, were you to (if you were to) kill game, you would give us some (§ 130).

89. 2. The infinitive form of the verb is very commonly used, with some variations of the prefix, in carrying on conversation or narrative, when it is sufficient to express the idea without definition of person or tense (time). The regular *ku*, *uku*, prefix is often combined with the emphatic initial *e*, equivalent to 'so', 'then', and 'then'; or the preposition *mu*, expressing purpose or occupation, e.g. *emukutema*, so he (they, &c.) engaged in cutting (or, started to cut). *Ekulu-* (*ekulo-*) also occurs in the infinitive of narration.

Supplementary tenses are supplied by forms of *li* (be), used as an auxiliary (§ 117); e.g. *wali wapinta*, they had gone (and cf. § 86).

lu (*ulu*), *o*, as verb-prefixes, occur (it will be noticed) not only in the present, but sometimes as part of a past tense, and also in both imperative and infinitive moods.

90. D. The differences of the Lala and Wisa tense-systems are important, though not numerous.

1. Aorists.

T. 1 (b). Modified stem with person-prefixes is the common adjectival form of the verb in Lala. In Wisa it is T. 2 (a), the simple stem with tense-sign *-a*.

e. g. Lala, *nsalu shi-fitile*, black cloths.

Wisa, *nsalu za-fita*, „ „

T. 2 (a) is the common tense of narrative in Wisa, but in Lala also T. 10, which is not found in Wisa.

e. g. Lala, *kaya*, he went.

Wisa, *waya*, „

T. 3 (a) in the negative form is used in Wisa as the deferred (not-yet) tense, but in Lala T. 9, negative.

e. g. Lala, *shingatema*, I have not yet cut.

Wisa, *silatema*, „ „

2. Presents.

T. 5 (*ulu*) is not found in Wisa. T. 6 (*ko*), seldom used as present in Lala, is the commonest in Wisa.

e. g. Lala, *ndulukutema*, I am cutting.

Wisa, *nkotema*, „

T. 7 (*chi*) is not found in Wisa, and in Lala is not common, though in other dialects it is a marked feature.

3. Past.

T. 9 (*nga*) as a past tense is not found in Wisa.

4. Futures.

T. 11 (*ka*) is not found in Wisa, T. 12 (*ko*) being the common tense of the future. Moreover in Wisa, the common auxiliary verb of the future is *ya* (go), but in Lala *isa* (come).

5. Conditional.

The use of *nga* is practically the same in Wisa and Lala, though in the 'Wisa Handbook' it has not been classed as a tense-sign.

6. Negative Conjugation.

The emphatic negative tense used in Wisa, of the form (e. g.) *nsi-a-chite*, I will certainly not do, is not used in Lala. The

common negative adverb in Lala is *yoo*, in Wisa *yai*, but *tapali* . . . *yoo* is by no means so common, as a general negative in Lala, as *tapali* . . . *yai* in Wisa.

(4) IMPERATIVE MOOD.

91. The verb-stem without prefix supplies the simple direct imperative second person sing., and with *-ni* added, second person plur. If a monosyllable, *i* is prefixed in the sing.

e. g. Sing. *tema*, cut.

Plur. *temani*.

ifwa, die.

fwani.

92. The verb-stem with person-prefixes and *ka-*, forms an imperative of all persons ; e. g. *kantema*, let me cut ; *koya* (*ka-uya*), go.

93. The subjunctive mood is also often used as a mild or courteous imperative, or expression of request, wish, purpose (§ 99) ; e. g. *nkupele*, let me give you.

94. And in this case also *ka-* is often used, before or after, or before and after the person-prefix,

e. g. *kanteme*, let me cut.

nje nkateme, let me go and cut.

kankateme, „ „

95. *-ni*, added to these (subjunctive) forms, adds force to the command or appeal, in all persons ; e. g. *mboneni*, let me see.

96. Two verbs often used, or combined, with an imperative are *wula* (take), and *taya* (for *tanga*, be first, do first),—*wula* having a kind of expletive force.

e. g. *mbule-njye* or *wulenjye*, let me take and eat, of course I must (will) eat.

taye-ndale, let me sleep first.

97. The negative imperative is formed by inserting *i* or *ilo* between the prefix and the stem, for all persons. The infinitive form is also used in place of the stem.

e. g. *wi-tema*, *wikutema*, do not cut.

wilo-tema, *wilokutema*, „ „

wi-iwa, *wiloiwa*, *wilokwiwa*, do not steal.

(5) SUBJUNCTIVE MOOD.

98. The subjunctive mood consists of a verb-stem with person-prefixes and final *e* for *a*.

99. Besides its use as a mild imperative (§ 93), it has the usual subjunctive meanings, i. e. expresses uncertainty, intention, probability, wish (may, might, could, would, should, &c.), and when dependent on another verb, chiefly expresses purpose ('in order to', 'that').

100. *ka* and *nga* are sometimes inserted between the person-prefix and stem,—*ka* expressive of energy or action, *nga* of uncertainty;

e. g. *nkateme*, I would go and cut.

ungaweke, you would (probably) return.

(6) INFINITIVE MOOD.

101. The characteristic prefix of the infinitive mood is *ku*, *uku*. It is often used as a noun (§ 25), and also in narrative (§ 89), and in place of a present participle; e. g. *kutema*, to cut, cutting.

102. A negative infinitive is supplied by the use of *ûwula* (be without), *te* or *ta*, viz.,

kuûwula kutema, not to cut,

te kutema, „

kutatema (to not cut).

(7) VOICES.

103. The characteristic of the passive voice is *w* before the final vowel of a stem, in all moods and tenses, and of the neuter, *-eka*, if the preceding vowel is *e* or *o*, *-ika*, if *a*, *i*, *u*,—as the stem-ending. Some verbs ending in *-wa* and *-ka* have an active meaning; e. g. *temwa*, (1) be cut, (2) like; love.

104. The neuter does not, like the passive, imply reference to an agent. It is often used to express what is possible and practicable; e. g. *chatemeka*, it can be cut, it is cut.

(8) VERB-STEMS.

105. An example of these has been given (§ 47). Their characteristic form and meaning may be briefly described as follows. Each consists of a root and affix.

106. Stem I. Simple, affix *-a* (with few exceptions), e. g. *tema*, cut.

107. Stem 2. Applied, affix *-ela*, after *e* or *a* in the root, *-ila*, after *a* (with some exceptions), *i*, *u*, but *-ena*, *-ina*, if the preceding consonant is *m* or *n*, e.g. *temena*. This stem conveys any of the meanings usually expressed in English by placing a preposition after the verb, context mainly deciding which meaning is intended; e.g. *temena*, cut for (with, at, upon, from, &c.).

108. Stem 3. Causal, Intensive, affix *-ishya* (or *-eshya*, after *e*, *a*, and in some verbs *a*, preceding), sometimes *-ya*. The affix implies force, either as producing (causal) or characterizing (intensive) an act or state. As intensive, it may be generally translated by an adverb, e.g. very, much, greatly, severely, strongly, &c. As causal, it may include any mode of effecting a result, including suasion, permission, collusion, as well as compulsion.

109. Stem 4. Reciprocal, affix *-ana*. This also is comprehensive in meaning, including mutual, combined action, as well as interaction, reaction, alternation, &c., often translatable by words like 'each other', 'other', 'mutually', 'to and fro', 'together.'

110. Stem 5. Reversive, affix *-ula*. Besides actual reversal of an act or state (e.g. *kakula*, unbind), the affix may be used of acts or states implying change. The stem is sometimes the same in meaning as the Simple (cf. English 'loose', 'unloose'), but in many words its characteristic meaning is not discernible.

111. Stem 6. Stative, affix *-ama*, implying more or less clearly a fixed state, position, or character.

112. Stem 7. Extensive, affix *-aula*, *-ola*, with the idea of what is widespread, sweeping, wholesale, thorough, on a large scale, promiscuous, but the idea is not always apparent.

113. Other common stem-affixes, whose distinctive meanings seem mostly lost, are *-ala*, *-ata*, *-nga*, *-uluka*, *-muka*.

114. Compound-stems are common, combining the affixes and meanings of two or more of the above stems, e.g. *fwa*, *fwila*, *fwilila*, *tema*, *temana*, *temanishya*.

(9) AUXILIARY AND OTHER VERBS.

115. 'To be' is represented by the following verbs—*wa*, be, become; *ikala*, continue, be constantly, be. These have the usual forms of other verbs.

116. *li*, be, or with Class 1 *lu*, used in a few indicative tenses only.

Pres. Sing. 1. <i>ndulu, ndili, ndi</i> , I am.	Plur. 1. <i>tulu, tuli</i> .
2. <i>ulu, uli</i> .	2. <i>mulu, muli</i> .
3. <i>ulu, uli, ali</i> .	3. <i>wali</i> .

With Classes 2-10, the *-li* form is used.

Another form of present is :—

Sing. 1. <i>nchili</i> , I am.	Plur. 1. <i>tuchili</i> .
2. <i>uchili</i> .	2. <i>muchili</i> .
3. <i>uchili</i> .	3. <i>wachili</i> .

Past Sing. 1. <i>nali</i> , I was.	Plur. 1. <i>twali</i> .
2. <i>wali</i> .	2. <i>mwali</i> .
3. <i>wali</i> .	3. <i>wali</i> .

Other tense-signs used are *nga, ka, ko*.

117. *ni*, is, are,—an invariable form, used with all persons, numbers, and classes.

118. 'To have' is expressed by one of the above forms followed by *ni, ne*, or sometimes *na*, or by *kwata*, v. own, possess (§ 127).

119. The verb *ti* is seldom used, except in the forms :—

Sing. 1. <i>nti</i> .	Plur. 1. <i>tuti</i> .
2. <i>uti</i> .	2. <i>muti</i> .
3. <i>ati</i> .	3. <i>wati</i> .

and other forms used as conjunctions (§ 131), e. g. *ati, kuti, ekuti, pakuti* (§§ 124, 133).

120. In Wisa (1) *ndili, uli*, &c., is used, not *ndulu, ulu*; *na* is the preposition regularly used to denote 'having, possessing', and *ti* is freely used as a regular verb, with moods, tenses, &c.

The verb *isa*, come, is used as an auxiliary to form a future tense (§ 86).

121.

(10) LIST OF COMMON VERBS.

(For further explanation of verbs, see Part III, Vocabulary.)

- Abuse, *tuka*.
 Accuse, *pinda, songela*, (falsely) *depa*.
 Agree, *sumina*, (be alike) *palana, pelana*.
 Allow (permit), *leka*,
 be Angry, *kalipa*.
 Annoy, *katashya*.
 Answer, (*y*) *asuka, apuka*.
 Arrange, *longa*.
 Arrive, *fika*.
 Ask, (inquire) *ipushya*, (beg) *lomba, senga*.
 be Bad, *vipa*, (rotten) *wola*.
 Be, *wa, ikala, li*.
 Bear, (carry) *pinta, minta*, (produce young) *fyala*, (fruit) *twala*.
 Beat, *pama*.
 Beg, *lomba, senga, papata*.
 Begin, *tatika*, (*y*) *amba*, (be first) *tanga*.
 Boil, *wila, wilishya*.
 be Born, *fyatwa*.
 Break, *towa, putula*.
 Bring, *leta, wula, twala*.
 Build, *imaka*, (*y*) *aka*.
 Burn, *ocha*, (as fire) (*y*) *aka, pya*.
 Bury, *shika*.
 Buy, *shita*.
 Call, *ita*.
 Care for, take care of, *sunga, pembela*.
 Carry, *pinta, minta*.
 Catch, *ikata*.
 Change, *alula, aluka, sangula*.
 Cheat, *chenjeshya, tumpaika*.
 Choose, *sala*.
 be Clean, *tua*, (make clean) *tuishya*.
 Collect together, *longana, longanishya*.
 Come, *isa, fika*.
 Consent, *sumina*.
 Consider, *langaluka, lasa*.
 Convey, *twala, peleka*.
 Cook, *pika*.
 be Cool, cold, *pola, tontola*.
 Count, *penda*.
 Cover, *funika*.
 Cross over, *aduka, saduka*.
 Cut, *tema, cheka, sesa*.
 Desire, *fwaya, kumbwa, tashya*.
 Destroy, *onaula*.
 be Difficult, *afya, kanga*.
 Dig, *imba*, (cultivate) *lima*.
 Divide, *awa, awanya*.
 Do, *chila*.
 Draw, (drag) *kula*, (water) *tapa*.
 Dress, *fwala*.
 Drink, *nwa*.
 be Easy, *nakilila*.
 Eat, *lia*.
 Exceed, excel, *chila*.
 Fail, *shyama*.
 Fall, *pona, wa*.
 Fear, *tina*.
 Feel (perceive), *umfwa*.
 Fetch, *wula, twala, leta*.
 Fill, *fulishya*.
 Find, *sanga*, (by search) *fwaya*.
 Finish, *shila, mana*.
 Follow, *konka, londa*.
 Forbid, *kana, kansa, lekeshya*.
 Forget, *luwa*.
 Forgive, *lekela*.
 Get, *wula, twala*.
 be Glad, *sangala, seka*.
 Go, *ya*, (*y*) *enda, ima*. Go after, *konka*. Go before, *tangila*. Go down, *ika, seluka, tentemuka*. Go in, *ingila*. Go out, *fuma*. Go up, *nina, kwela*.
 be Good, *wama*.
 Grow, *kula*, (as plant) *mena*.
 Guard, *pemba, sunga*.
 Guide, *nongola*.
 be Happy, *sangala, seka, tota, temwa*.
 Hate, *fala*.
 Have, (*ku*) *li na*, (*ku*) *wa na, kwala*.
 Hear, *umfwa*.
 Help, *afwa*.
 Hinder, *kanga, pinga*.
 Hoe, *lima*.
 Hold, *ikata*.
 Honour, *chindika*.

Hurt, (be painful) *somena, kalipa*,
(injure) *lasa*.
Increase, *kula, sandika*, (act.) *kushya*.
Inform, *wula*.
Injure, *lasa*.
Keep, *sunga*, (cattle, &c.) *wembela*.
Kill, *ipaya*.
Know, *ishi, ishiwa*.
Laugh, *seka*.
Learn, *sambila*.
Leave, *shia, leka*.
Lessen, *chepeshya*.
Let (allow), *leka*.
Lie, *lala*, (tell lies) *wepa*.
Lift, *inuna, nyamuna, imya, twika*.
Like, *fwaya, temwa, konda*.
Listen, *umfwila, umfwishya*.
Live (reside), *ikala*.
Look, *wona, lola*.
Loose, *kakula*. Be loose, *naka*.
Lose, *lufya, taya*.
Love, *temwa*.
Make, *chila, longa, umba*.
Marry, *upa, lingula, kwala*.
Meet, *kumana*.
Mend, *wamishya*.
Miss, (not hit) *pusa*, (long for) *tashya*.
Move, (*y*) *enda, tela, sela*, (act.)
seshya.
Open, *isula, imuna, kakula, shinkula*.
Order, *wushya*.
Overcome, *kanga*.
Pass, *pinta, pita*.
Pay, *lipa, futa*, (wages) *lambula*.
Play, (sport) *fukana*, (music) *lishya*.
Please, *temweshya, kondeshya, tole-*
shya. Be pleased, *temwa, kondwa,*
tola.
Point, *sonta*.
Possess, *kwata*.
Pour, *tulula*, (away) *itiila*.
Prepare, *teya*.
Prevent, *pinga, kanga, leshya*.
Pull, *kula*, (tight) *tintika*.
Put, *wika*. Put down load, *tula*.
Put on clothes, *fwala*. Put off
(clothes), *fwula*; (defer) *lalika*.
be Quick, *wangufyanya, chila wangu,*
pufya.
Quiet, *teka*; be quiet, *tekanya*.
Raise, *inuna, nyamuna, imya*.

Refuse, *kana*.
Remain, *shyala, ikala*.
Remember, *languluka, kumbukila*
lidushishya.
Repeat, *weleshya*.
Resist, *kanga, lwa, kana*.
Rest, *tushya, lala*.
Return, *wela*.
Rise, *inuka, ima*, (as sun, river) *tula*,
(from sleep) *wuka*.
be (go) Round, *shinguluka*, (enfold)
pomba, (bend round) *peta*.
Run, *wutuka, enda luvilo, fyuka*.
be Satisfied, *tota, kuta*.
Say, *lawila, eda, sosa, ti*.
Search, *fwaya*.
See, *wona*.
Seek, *fwayila*.
Seize, *ikata*.
Sell, *shita*.
Send, *tuma, ilishya, layishya, peleka*.
Set, (place) *wika*, (as sun) *wa*.
Shoot, (fire gun) *lishya infuti*, (hit,
kill) *lasa*.
Shout, *lila, ama*.
Show, *langa, woneshya*.
Shut, *isala, shinka*.
be Sick, *twala, tenda*.
Sit, *ikala*.
Sleep, *lala tulo*.
be Sorry, sorrowful, *tumana, sauka,*
lila.
Speak, *lawila, eda, shimbula, sosa*.
Stand, *ima, imakana*.
Stay, stop, *ikala, shyala, iminina,*
imakana.
Struggle, *lwa*.
Succeed, (prosper) *shyuka*, (take
place of) *tela, piana*.
Take, *wula, twala, foka*.
Talk, *lawila, shiniika, sosa*.
Taste, *sonda*.
Teach, *sambishya*.
Tell, *wushya, shimika*.
Think, *languluka, lasa*.
Throw, *posa, ponya*, (away) *taya*.
Tie, *kaka*.
be Tired, *naka, lema*.
Turn, *alula, a'uka*. Turn round
(act.), *shingulushya*. Turn back,
wela, weleshya.

Uncover, *fununa*.
 Understand, *umfwa*, *ishiwa*.
 Undress, *fwula*.
 Untie, *kakula*.
 Wait, *shyala*, *ikala*.
 Wake, *wuka*.
 Want, *fwaya*, *kumbwa*, (lack) *wula*.
 Be wanting, *chepa*.

Wash, *samba*.
 Waste, *lufya*, *taya*.
 Watch, *pemba*.
 be Well, *kosa*. Get well, *pola*. It
 is well, *chiweme*.
 Wound, *lasa*.
 be Wrong, *wipa*.

CHAPTER VI

ADVERBS, PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS

122. The Lala-English Vocabulary (Part III) contains the principal adverbs and other particles, and the lists and notes given in the 'Wisa Handbook' are applicable to Lala with few exceptions. Among these some may be noted, as characteristic of Lala.

Adverbs.

lomba, now, next, then, but (Wisa, *nomba*).
pakuti, *kuti*, for, because (rarely *chifukwa*, as in Wisa).
lokoso, for nothing, gratis, idly, uselessly, merely (in Wisa, *waka*).
kwesu, *kwenu*, *kwawo*, (at) my (your, his) home (Wisa, *kumyesu*, &c.).
masoshi, day before yesterday, day after to-morrow (rarely *maso*, Wisa, *mazo*).
inya, *ina*, yes (Wisa, *inde*, *yoo*).
iyoo, *yoo*, no (Wisa, *yai*).
kani, *kanshi*, *kaya*, *lino*, *somba*, *chipale*, perhaps, possibly, apparently (Wisa, *kano*, *kansi*).
kani, either . . . or (Wisa, *yangula*).
ne, *ni*, as well as *na*, used as prep. and conj. (where Wisa uses *na*).
kumfwa, and, then, so, as a common connective conjunction in narrative.
ba, as a particle of emphasis, commonly interrogative at the beginning of a clause (not in Wisa).
neli, in negative clause, (not) even, (in Wisa, *yangu*).

kwiulu (*mwilu*, *peulu*), above, up (not as in Wisa generally, *kumulu*, *mumulu*, *pamulu*).

kwisonde, outside (as well as *kunse*; Wisa, *kunse*).

Adverbs are formed from adjective-roots by using the prefixes *fi-* (chiefly of manner, degree, kind), *ku-*, *mu-*, *pa-* (of circumstances, time, place), *ka-*, *li-* (with numerals).

e. g. *fine*, *fiweme*, well, rightly, truly; *kamo*, *limo*, once.

123.

Prepositions.

The simple prepositions are as in Wisa :—

-a, of, with concord-prefixes.

na, with; also commonly *ne*, *ni*, which are not so used in Wisa.

ku, *mu*, *pa*, and (of persons) *kuli*, *kwa*. (See Vocabulary.)

Other prepositions are formed by using adverbs followed by *-a*;

e. g. *kwiulu ya*, upon.

pansi pa, under.

pakuwula (followed by noun), without.

124.

Conjunctions.

Common connectives are :—

ne, and, both of words and clauses; also *na* (as in Wisa), *te*, and not, but not.

lomba, *epo*, *ekuti*, *kumfwa*, *kwili*, now, then, presently, next, but, so,—according to context.

125. (1) DEPENDENT SENTENCES may be briefly described as follows :—

(a) Relative (who, which).

This, when the subject of the verb is concerned, is represented by the verb-form (1) unchanged, or (2) for greater distinctness, with the vowel of the concord-syllable prefixed, (3) with one of the demonstratives meaning 'this', 'that' before it;

e. g. *wawene*, he saw, also, (he) who saw.

uwawene, *awawene*
uyu (*uyo*) *wawene* } (he) who saw.

126. When the object of the verb is concerned, the proper concord-syllable of the object is prefixed to that of the subject.

e. g. *wawiwene*, he saw them (the things).

wiwawene, those (things) which he saw.

127. In the case of *wa na*, *li na*, *ikala na*, meaning 'have', the object-concord syllable with its vowel changed to *o* is also affixed to *na*, e. g. *fintu fiali nafyo*, the things which he has.

128. (b) Temporal, local (when, where).
ku (*uku*), *mu* (*umu*), or *pa* (*apa*) is prefixed to the verb, often preceded by *nku*, *mmu*, *mpa* (or *nko*, *mmo*, *mpo*, *mpa*), e. g. *nku ukwaile*, where he went.

129. 'When' is also commonly expressed by (1) *ati* followed by the subjunctive or infinitive; (2) *li*, *ili*, *chi*, with the indicative; (3) *a* prefixed to the verb;
 e. g. *ati afike*, *ati ukufika*, when he arrives.
ili afika, when he arrives.
aafika, when (if, in case) he arrives.

130. (c) Conditional (if).
 (1) The future tense with *-ka-*; e. g. *ukalya*, if you eat.
 (2) *a* prefixed to a verb-form; e. g. *awaya*, if they go.
 (3) *kuti*, *nti*, followed by a verb; e. g. *kuti shili pamo*, if they are together.
 (4) *nga*, followed by or prefixed to a verb, and sometimes repeated with the principal verb; e. g. *nga watupako*, *nga twaliapo*, if you give us some, we would eat it.

131. (d) As to other dependent sentences.
kuti is used for 'in order that' (also the subjunctive mood), 'so that', 'so as to', 'because' (also *pakuti*), 'that' (of reported speech).

ifi (*efi*, *ifyo*, *efyo*), as, like as, in the way that.

132. Interjections.

These, as well as descriptive adverbial syllables similarly used, are at once one of the most common, characteristic, and interesting features of Lala and other Bantu dialects, and also the least necessary to examine in an elementary grammar. Some examples will be found in the Vocabulary.

E- is common as an interjection, or particle of emphasis, prefixed to words of all kinds.

133. (2) LIST OF COMMON ADVERBS AND OTHER PARTICLES.

(The preposition *-a* following an adverb indicates its use as a preposition, and not as adverb. Adverbs beginning with *ku-* may also be used with the prefixes *mu-* and *pa-*. See first word in the List.)

- Above, *kwiulu (ya, kwa), mwiulu (ya, mwa), penulu (ya, pa)*.
 Alike, *chimo, pamo*.
 Already, *kale*.
 Among, *pa kati (ka, pa)*.
 And, *na, ne*. (In narrative) *lomba, kumfwa, epo, ekuti*.
 Anyhow, (at random, carelessly) *lokoso*.
 As, *nga, ati ni, ifi fi*.
 At, *ku, mu, pa*.
 At once, *penkapo, lomba, pano*.
 Back, *kunuma*.
 Badly, *fiwi*.
 Because, *pakuti*.
 Behind, *kunuma (ya)*.
 Beneath, *kunshi (ya)*.
 Between, *pakati (ka, pa)*.
 But, *lomba, epo, kawili*.
 By, *ku, na*.
 Down, *kunshi*.
 Elsewhere, *kumbi*.
 Everywhere, *ponse, konse*.
 Exactly, *fyenkefyo*.
 Except, *kuntu*.
 First, *tanga, kamo*.
 Formerly, *kale*.
 Forward, *pantanjile, pantanje*.
 From, *ku, kufuma (ku)*.
 in Front (of), *pa menso (a)*.
 Gradually, *pache pache, panini*.
 Here, *kuno, pano, nku, mpa, apa*.
 If, *nga, kuti, (-ka- in verbs)*.
 In, Inside, Into, *mu, mu kati (ka, mwa)*.
 Just, *lokoso, kuntu, fyenkefyo, ndololo*.
 Lately, *lomba, dukumo*.
 Long ago, *kale*.
 More than, *kuchila*.
 Much, *kwakuti, kwinji*.
 Near, *pepi, apepi (na)*.
 Next, *kawili*.
 No, *iyoo, yoo, tau, koko*. (See Vocabulary.)
 Not, *te*.
 Now, *lomba, pano, penkapo*.
 Often, *kawili kawili*.
 On (upon), *kwiulu (ya)*. See Above, Forward.
 Once, *kamo, limo*.
 Only, *fyenka, penka, pa yeka, lokoso*.
 Or, *kani*.
 Otherwise, *kumbi*.
 Out, Outside, *kwisonde (lya), kunze (ya)*.
 Perhaps, Possibly, Probably, *kani, kaya, kanshi, somba, sombi, chipale, lino*.
 Presently, *lomba*.
 Purposely, *umumbo*.
 Quickly, *wangu*.
 Seldom, *kamo kamo*.
 Slowly, *bwino bwino, pache pache*.
 So, *ifi, efi, efyo*.
 Sometimes, *kawili*.
 That, *kuti*.
 Then, *ili, eli, elyo, kulya*.
 There, *kulya, palya*.
 To, *ku, mu, pa*.
 To-day, *lelo*.
 Together, *pamo*.
 To-morrow, *mailo*. Day after to-morrow, *masoshi*.
 Twice, *kawili*.
 Under, *kunshi (ya)*.
 Up, Upon, *kwiulu (ya)*. See Above.
 Very, *kwakuti, kwine*.
 Well, *bwino, fweme*.
 With, *na, ni, ne, pamo na*.
 Without, *pakwibula*.
 Yes, *inya, ina*.
 Yesterday, *mailo*.

PART II

MISCELLANEOUS PHRASES AND SENTENCES, AND STORIES IN LALA, LAMBA, AND WISA,

WITH NOTES AND TRANSLATIONS.

This part contains :—

I. Miscellaneous sentences and phrases, English-Lala and Lala-English.

II. A (tentative) Translation of the Lord's Prayer, and the Ten Commandments.

III. Stories in Lala, Lamba, and Wisa, with notes and translations.

I.

Common salutes, usually for courtesy in the plural form, are :—

(1) On meeting : (Address) *mwaoneka* ? (lit. Are you to be seen ?) Are you there ? Do I see you ? Is it you ? (Reply) *Twaoneka*, you see me, I am here, it is I. Or (Address) *mukala shyani* ? How are you ? (in the morning) *mwalala shyani* ? How did you sleep ? (Reply) *twakala paweme*, we are well, *twalala mutende*, we slept in peace. Or (Address) *mutende* ? Are you well ? (Reply) *mutende*, I am well.

(2) On parting : (going) *shyalani*, *shyalilenipo*, *kalushyale*, stop where you are, do not move, I am going ; (remaining) *kalwendeke*, *nga lukafike*, *kawiyeni mutende*, pass on, arrive at your journey's end, a safe journey to you.

Terms of address : (respectful) *infumu*, *ashikulu* ; (familiar) *wemwame*, *muvyanyi* ; (on entering) *kalupinte*, may I come in ?

Come here, *isa (isani) kuno*.

Tell me, *mbulila*.

Who are you ? *unani weŵo* ?

What is your name ? *unani shina lyowe* ?

Where do you come from ? *wafuma kwisa* ?

What do you want? *wafwayendo?*

What are you saying? *walawilendo? uti shani?*

How do you sell (it)? *washita shani?*

Give me food, *mpela chakulya.*

Bring me water, *ndetela amenda.*

Cut me some firewood, *kantemene nkuni.*

I do not know, *nshishi, shishipo.*

Go away, *koya, kawiya*; (pass on) *pintani, yendani*; (get out) *fumako.*

What time, At what time? *kasua kali shani?*

How far (is it far) to—? *Nga kutali kufika—?*

Where does he (you, they) live? *mu wekala? walokuichele kwisa?*

When will they come back? *wakuwela lisa?*

Do not do that, *mwichite-fyo.*

I will come presently, *nkesa lomb.*

Tell them to stop, *wawushya kuti mwiminine.*

Wait till I come, *pembelani (shyalani), nakuisa.*

Come and sit down here, *kawisa kale-mpa.*

Pronounce distinctly, *shimbula pache-pache.*

Thank you, *natota* (I am pleased); *natemwa* (I like it); *nakuta* (I have enough).

Akese, nkoisa kumleta, if he comes, I will bring him.

Mbulilani chetwo chonse, tell me all about it.

Katuima katupitako kepeye kafunda kawawa katemba kafika kumushi amashiku, we started and went there and killed (game) and skinned (it) and divided (it) and carried it (on poles) and got to the village at night.

Eye wamfyele, that is my (real) father (mother).

Tukepaye inama, let us kill game (go hunting).

Teti ndyepo, I will not eat it.

Utali mupalu, he is not a hunter.

Uli munanda? is he indoors?

Iyoo, waya, no, he has gone away.

Muli wani mwebo? who are you?

Fwebo tuli Walala wine nene, we are true Lalas.

Warwo wali wana wa wene, they are strangers, they belong to others.

Ukoisa nani? ni neŵo, who is that coming? It is I.

Muntu okoimoko (uo ukoima uko), the man who is standing there.

Wantu wanaona panuma, the men I saw behind.

Chiti chenkecho chapon-o-ko, that very tree fell (or, which fell) there.

Twakatala kuichele, we are tired of waiting.

Wamposela mu menda, he threw me into the water.

Mwesheshya fintu fyanji, give me back my things.

Wantamfya shani? why do you drive me away?

Unkonkelendo? why are you following me?

Windeka (wi-n-leka), do not leave me.

Kufwata kowe kundaleshya neŵo, your idle talking sends me to sleep.

Wangumfwa? do you understand me?

Womfwa? do you hear? (understand).

Panonga (pano nga) napon, I almost fell.

Panonga twafika kwesu, we have nearly reached home.

Mwilukulaŵila, do not be talking.

Mukopulushya fintu, you will scare things away.

Ulya wonaka, ndingarwutuka neŵo, that man is weak, I can run.

Nduli ni nanda shiwili, I have two houses.

Taishile kuno ni (or, neli) kamo, he never once came here.

Uli mutali pamo (or, ati) ni neŵo, he is as tall as I am.

Uli mutali ni (or, kuchila) neŵo, he is taller than I.

Munama mkaya lisa? when will you go after game (go hunting)?

Tuipushyepo lokoso, we are only asking.

Mwalokulaŵila ati tukoya mailo, you were saying to us that 'we will go to-morrow'.

Nchito yanji ni kusambila chilala, my business is to learn Lala.

Tamulukumfwapo fitulukulaŵila, you do not understand what we are saying.

Kuwepa lokoso, a downright lie.

Kwine nene, quite true.

II.

THE LORD'S PRAYER (tentative translation).

Wātata wesu, muli kwiulu,
 Ishina lyenu lituike,
 Ufumu wenu wise,
 Amano yenu achitike
 pansi nga peulu,
 Mutupele lelo chakulya chesu icha lelo,
 Mutulekele fituwifya fweŵo,
 nga nafwe tuwalekela awatuwifya,
 Mwitutwale apakuyeshya,
 Mutupokeshye apaŵipa.

THE TEN COMMANDMENTS (shortened).

1. Neŵo ndi Shikulu Lesa woŵe, wiwa na Lesa umbi, neŵo nenka.
2. Wilichitila chintu chonse cha kupapatila, cha kulambila.
3. Wilaŵila ishina lyakwe Shikulu Lesa woŵe pa lokoso.
4. Kumbukila nshiku ya kasano na kawili, iwika pa yeka.
5. Chindikishya ŵawiso ne ŵanoko.
6. Wiipaya.
7. Wiichita uchende.
8. Wiiŵa.
9. Wiŵepeshya muvyowe pa mulandu.
10. Wikumbwa fintu fyonse ifyali nafyo muvyowe.

III.

STORIES.

These stories were taken down from dictation, and the meaning obtained for the most part without an interpreter. Perfect accuracy in transliteration or translation cannot therefore be expected. Story-tellers are not all equally qualified, and (what appear to be) confusions, repetitions, and inaccuracies occur. But they are fair average samples of dialect and style, and may be used not only for obtaining familiarity with grammatical forms and vocabulary, but also, if read over to natives, for getting a right pronunciation of sounds, and detecting local and dialectic differences.

One piece (No. 6, Walala), due to Mr. J. E. Stevenson, appears to be a graphic reminiscence of a bit of traditional history, most carefully taken down and certainly intelligible to natives, but its full translation has to be left largely to a future student.

The first stories are rather more fully annotated than the remainder. Lala (1-6), Lamba (7-8), and Wisa (9-12) are represented. Two fully-parsed Wisa stories will be found in the 'Wisa Handbook'.

In the notes references are given to the paragraphs, numbered consecutively, of the Grammar.

I. (LALA.) KALULU NE NKALAMU.

(1) Kalulu ekuimaka nanda pa mpanga. (2) Wankalamu ne wakashi ekulokwiya, wasanga ni nanda yakwe kalulu. (3) Mwine waya mu mpanga kalulu. (4) Akasua ichingulo ati awele, asanga muli nkalamu mu nanda yakwe. (5) 'Shikulu, wafuma kwisa?' (6) 'Twafuma mwenka mu chalo chesu.' (7) Kawafuma luchelo wankalamu emukuipay-e-nama. (8) Ati awele ichingulo ne finane ne kuipika chinongo chikulu, wakalulu chinongo chinini. (9) Chinongo chikulu achilunga ku mwichele, wakululu fyantonto, fyakuwula mwichele.

(10) Uluchelo kalulu ati, 'Twendeni kampele ichipa.' (11) Waya mu mpanga wowilo, wankalamu na wakalulu. Wafika mu lupili. (12) Ati, 'Shikulu, ichipa chanji, kamwiya peulu pa lupili, ukunkulushye chibwe chise chipule.' (13) Ati kifuma ku lupili, kilesa ne mafingwa, kalulu chenama. (14) Lomba chilokwisa chibwe, kalulu kashyeta mavula, kapala mavula ku ibwe. (15) Ili nkalamu afumine ku lupili, ati, 'Isani kuno.' Kawesa. (16) Ati, 'Kamwichenama, chipule mmala.' (17) Efyangapalako fyankamfi, wankalamu ati, 'Mmala chapula mwa kalulu.' (18) Na nkalamu chenama. (19) Ati nkalamu chenama, ichibwe chifuma ku lupili, chilesa na mafingwa nkulu-nkulu, ekupama apa pa meno a nkalamu, ameno ne kukulauka. (20) 'Um-m-m! nafwa, kalulu. Kanshi wantumpaika.' (21) Ati, 'Tamwichenamishye.' (22) Ameno onse ashila. (23) 'Katuyeni kumushi, kamukande pa menda.' (24) Na kumushi, ne finane fya mchele. (25) Ati, 'Tuliepo.' Kafilukuwawa. Ati, 'Pele fyakuwula mwichele.' (26) Kalulu ne kumupa fya muchele. (27) Penkapo muluchelo wankalamu nekufwa. (28) Kawinda.

THE RABBIT AND THE LION.

(1) The rabbit built (*imaka*, v. infinitive of narrative, § 89) a house in the forest.

(2) The lion (*nkalamu* is here used in the plural, of courtesy, of Class 1, the lion being regarded in the story as a person. Otherwise *nkalamu* is a noun of Class 5, which does not change in the plural) and (his) wife were passing (*ya, iya*, v. go, the infinitive *kuya, kwiya*, with prefixes used in narrative *ekulo-kwiya*, §§ 68, 89), and came upon (*sanga*, v.) the rabbit's house (lit. they found, it is his house the rabbit).

(3) The owner was away in the forest, i. e. the rabbit.

(4) In the evening (lit. sun (being) evening) when he came back, he found there was (*muli* is idiomatic for *ili mu*) a lion in his house.

(5) 'Sir (said the rabbit), where do you come from?'

(6) 'We come just from our country' (was the reply).

(7) The lions went out in the morning to kill game (*ipaya*, v. kill. *Emuku*- indicates occupation or object. *Ipaya inama* is pronounced *ipayenama*).

(8) When they came back in the evening with meat they cooked (*pika*, v. cook), (the lion) a large pot, the rabbit a small pot.

(9) (The lion) seasoned (his) large pot with salt, the rabbit (had) plain food without (*wula*, v. be without, *fya*, of, agreeing with *fyantonto, kuwula*, infinitive mood) salt (*mwichele* is also pronounced *muchele, umchele*).

(10) In the morning the rabbit said, 'Come along (*enda*, v. go, *tu-ende-ni*, lit. let us go, you, i. e. suppose we go) and let me show you (lit. give, *pa*, v. *kampele*, for *ka-n-pele, -pele* being the applied stem of *pa*, give to, subjunctive mood) a trick.

(11) They went into the forest together (lit. the two of them), the lion and the rabbit (the plural here of one individual). They came to a hill.

(12) Said (the rabbit), 'Sir, my trick (is this), go up the hill, (and) roll down a big stone, (so that) it may come (and) pass into (my mouth).' (*Isa*, v. come, *pula*, v. pass in.)

(13) (The lion did so and) when the stone starts, it comes on and on with stones—and earth—and rubbish (*kilesa*, for *ki-la-isa*, of

regular continuous movement. *Mafingwa*, of any worthless material), (while) the rabbit (stood) with his mouth open (*chenama*, agape, a descriptive adverb used as verb).

(14) Now the stone is coming. (Meanwhile) the rabbit chewed (*shyeta*, v. chew) some leaves, and spat out the leaves on the stone (when it stopped) (*chibwe*, *ibwe*, may also be written *chidwe*, *idwe*, but the *b* sound is usually distinguishable).

(15) When the lion came (*fumine*, modified stem from *fuma*, v.) from the hill, (the rabbit) said, 'Come here.' He came (*kawesa* for *ka-wa-isa*).

(16) Said (the rabbit), 'Now you stand with your mouth wide open, so that (the stone) may pass into your stomach.'

(17) (Seeing) the chewed stuff which (the rabbit) had spat there (*efyangapalako*, includes *efi*, the very (things) which, *angapala*, past tense of *pala*, v. spit out, *ko*, adverbial affix of place) the lion thought, '(The stone certainly) went into the rabbit's stomach.' (*Mmala*, or *mumala*, for *mu mala*, is treated as itself a noun, and the preposition following is therefore *mwa*, not *a*.)

(18) So the lion stood with mouth open.

(19) As the lion stood open-mouthed, the big stone starts from the hill, comes rubbish and all with a rush, and struck full on the teeth of the lion, and the teeth were shattered.

(20) 'Um-m-m (mumbled the lion), I am dead, rabbit. I see you have made a fool of me.' (*Kanshi* includes various degrees of certainty, I know, I see, I think, I dare say, I fancy, &c.)

(21) Said (the rabbit), 'You did not open your mouth wide enough' (*-ishye*, the intensive stem of *chenama*, open very wide).

(22) All the (lion's) teeth were gone.

(23) 'Let us go to the village and you can bathe them with water' (*kanda*, v., knead, foment).

(24) So they went (the verb of motion is often thus omitted) to the village (taking) with (them) the dish of meat which had salt.

(25) Said (the rabbit), 'Let us have a meal.' (The meat) makes (the lion's gums) smart. Said (the lion), 'Give me some without salt.'

(26) And he gave the rabbit the salted meat.

(27) And as soon as it was morning the lion died (*penkapo*, i. e. *pa-enka po*, just there, on the spot, at the very time).

(28) That is the end. (*Kawinda* means the child born last, and no other afterwards. Hence, the end.)

2. (LALA.) WAKOMBOLWE NA WAKANSUSWA.

(1) Wakombolwe ekukatana ichiŵuza na wakansuswa. (2) Kombolwe ekuchelela kwa wakansuswa, kafika. 'Muvyanji uli kwisa?' (3) Mukashi wa wakansuswa ati, 'Mulume wanji walile kushyana ngoma ya chinkalamutwi. (4) Kanshi wakansuswa wainjila mmin-konka ya mukashi. (5) Wachipushi ati wapye, ukuifununa pali wachipushi, kaima ku minkonka. (6) Ati, 'Wona! nali mmutondo wa wachipushi, neli kupya apo. Tauwene chipa, kombolwe, chipa chanji? Shipilepo wachipushi walya.'

(7) Uluchelo ati, 'Naya.' Wakombolwe kawaya kwaŵo. (8) Wakansuswa ati, 'Nane nekansuswa nakuchelela. Kamunteya.' Kawaya kawalala. (9) Uluchelo nekuchelela. Mkakombolwe mkuswa wachipushi. (10) Ati walete, nekutangishya wakombolwe kunshi na wachipushi peulu. (11) Na wakansuswa kawafika. 'Kombolwe ulile kwisa?' Kumfwa mkakombolwe ati, 'Ulile kushyana ngoma ya chinkalamutwi.' (12) Lomba filokupya. Ati fipye, nekufununapo. Wakofuma wakombolwe, kanshi wapya? (13) Lomba kawepula fichipushi, ati, 'Pano twaipula.' Kafishila. (14) Wasanga wakombolwe wapya. Mkashi mkakombolwe ati, 'Walitumpaikile mulume.' Ati, 'O-o! walile kunshi. Kanshi ulitumpile.' (15) Kawelela wakansuswa. Penkapo wakombolwe wafwa.

THE COCK AND THE (NIGHT-BIRD).

(1) A cock made friends with a night-bird (*katana*, recipr. stem of *kata*, v. seize, hold).

(2) The cock went to call upon (*chelela*, applied stem of *cha*, *chela*, v. rise in the morning, pay a morning visit) the night-bird. He arrived (and said), 'Where is my friend?'

(3) The night-bird's wife replied, 'My husband has gone away to a dance' (*ngoma ya chink.*, name of a well-known dance).

(4) Really the night-bird had slipped into his wife's armlet.

(5) When the pumpkins (which she was cooking) were ready, and she uncovered (the pot, in which were) the pumpkins, it had got into her armlet.

(6) (Then the night-bird appeared and) said, 'Look! I was in the pot of pumpkins, but not a bit burnt there (*neli*, not in the least). Do not you see the trick, Mr. Cock, my clever trick? (*tawwene*, negative form of modified stem of *wona*, v. see). I was not burnt among those pumpkins (*shipile*, negat. of *pya*, v. be cooked, burnt, modified stem).

(7) In the morning (the cock) said, 'I am going.' And the cock went home.

(8) The night-bird said, 'And I the night-bird will make a call. So prepare for me' (*teya*, v. prepare for). They went and slept.

(9) In the morning he made his call. The cock's wife was busy gathering pumpkins (*mkuswa*, for *mu kuswa*, infinitive of *swa*, v. break off, gather).

(10) When she had brought them (*walete* for *awalete*), she first put the cock (in the pot) at the bottom and (then) the pumpkins at the top.

(11) And the night-bird arrived. 'Where is Mr. Cock?' The cock's wife replied (*kumfwa*, used as connective only, here), 'He has gone (*ulile*, past tense of *ya*, v. go) to a dance.'

(12) Now (the pumpkins) were cooking (*fi* is used as class-prefix of a quantity of things, even when referring to a noun of another class, as here *wachipushi*. Cf. *fichipushi*, below). When they were cooked, she uncovered them. Will the cock come out, or is he burnt?

(13) Now she dished up (*kawepula*, for *ka-wa-ipula*) the pumpkins, saying, 'Now we have dished them up.' They were all dished (*shila*, v. finish).

(14) She found the cock burnt. The cock's wife said, 'You made a fool of my husband.' Said the night-bird, 'Oh! Oh! he went (himself) to the bottom (of the pot). Of course he was a fool' (*walile*, past tense of *ya*, v. go; *ulitumpile* from *tumpa*, v.).

(15) And the night-bird went home again. The cock died on the spot (*fwa*, v. die).

3. (LALA.) SHIKIWANGWE NE NKENSE.

(1) *Washikiwangwe ekwiya kuli kalulu, ati, 'Wemwame, nkense nshiishipo, umtwale nkaishiwe.' Kalulu ati, 'Ndiishi. Twende nkakuwule.'* (2) *Ekufika ku nika ikulu, kasanga ikiti kilile pa menda. Ati, 'Nina uku kwiulu. Naya.'* (3) *Kakaya kalulu kuli*

nkense. Ati, 'Nêwô, shikulu, nawonapo inama.' Wankense ati, 'Ishina nindo?' Kalulu ati, 'Kiŵawala' (imbi ati ni shikiwangwe). Kawayâ. (4) Kalulu ati, 'Woneni.' Ichinshingwa chaya pa menda, umwine uli kwiulu ku chiti chikontamine pa menda. Kalulu ati, 'Tamuwene?'—ukusonta ichinshingwa cha shikiwangwe, chili pa menda. Wankense kawewila. (5) Kalulu ati, 'Towene, shikiwangwe, nkense iwipushya?' Shikiwangwe ati, 'Shimwishi.' (6) Wankense kawatumpuka. 'Wamtumpaika, kalulu.' Kalulu ati, 'Ngilya nama epoile mwaishyapo pa menda.' Wankense kawewila. (7) Kalulu ati, 'Tomuwene, shikiwangwe, ngu uli pa menda?' Wankense kawatumpuka, ati, 'Taipo.' Kalulu ati, 'Epoile, mwaishyapo. Tuchewepo, wankense.' (8) Wasanga epoile kanshi chinshingwa, inama ili kwiulu. Kawalema, wakense ati, 'Yakanga. Naŵelela. Nga lukafike, kalulu.' Kawayâ kwaŵo wankense.

(9) Kalulu ati, 'Seluka, shikiwangwe, ngilya nkense. Toiwene ngilya yaya? Twende, nawe waishiwa.' Na kumushi. Shikiwangwe ati, 'Naishiwa lelo nkense ituikata.' Penkapo chapela.

THE BUSHBUCK AND THE LEOPARD.

(1) The bushbuck went to the rabbit, and said, 'My friend, I do not know the leopard (by sight). Bring him that I may know (him).' The rabbit said, 'I know him, come along and let me show you.' (*Ishi, ishiwa*, v. know; *wula*, convey information, tell.)

(2) They arrived at a large river, and found a tree, which spread over the water. Said (the rabbit), 'Climb up there. I'm off.' (*Sanga*, v. come upon, find. *Ka* is used as a connective in narrative without person-prefixes. *Ya*, v. go, past tense, -*ile* for *li-yile*.)

(3) The rabbit went to the leopard, and said, 'I, sir, have seen game.' The leopard said, 'What is its name?' The rabbit said, 'Kiŵawala' (another name for bushbuck). They went off.

(4) The rabbit said, 'Look.' The reflection of the bushbuck fell on the water, he himself was up in the tree which bent over the water. (*Ichinshingwa*, shadow, picture, here reflected image. *Kontama*, v. crouch over.) The rabbit said, 'Don't you see him?'—pointing to the reflection of the bushbuck in the water. The leopard dived in. (*Sonta*, v. point, infinitive used as present participle; *iŵila*, v. dive, *ka-wa-iŵila*.)

(5) The rabbit said, 'Don't you see him, Bushbuck, the leopard you asked about?' (*Towene*, for *ta-u-wene*, from *wene*, *wona*; v. see. *Iwipushya*, *i-u-ipushya*, which you asked about.) The bushbuck said, 'I don't know (him).'

(6) The leopard came to the surface. 'You have made a fool of me, Rabbit.' The rabbit said, 'That's the animal, there's where he went, you have left him there in the water.' (*Epoile*, for *epo*, it is there; *iyile*, he went, from *ya*, v. go. *Shya*, for *shia*, leave.) The leopard dived (again).

(7) The rabbit said, 'Don't you see him, Bushbuck? that's him in the water.' The leopard came up again, saying, 'He is not there.' The rabbit said, 'That's where he went, you have left him there. Let us look carefully, Leopard.'

(8) They found where he went was really a reflection, the animal was up above. The leopard was tired and said, 'It is too much (for me). I am going back. Good-bye, Rabbit.' And the leopard went off home. (*Kanga*, v. baffle, overcome. *Nga lukafike*, a common form of leave-taking. 'I hope your journey (*ulwendo* understood) may end well.' *fika*, v. arrive).

(9) The rabbit said, 'Come down, Bushbuck. That's the leopard. Don't you see it? That's it, going away. Come along, and (now) you know (it).' So they came to the village, and the bushbuck said, 'I know now (*lelo*, to-day) the leopard which catches us.'

That is the end.

4. (LALA.) WANGUNI NA WANKWASHI.

(1) Wanguni ekuikatana ichiŵuza na wankwashi. Kasosa ekwiya kuli wankwashi, ati, 'Wanguni walukumtukukeni, ati, Mushipwa nkwashi. Neli kundetelapo isawi, woyu!' Ati, 'Efyalukuntuka, ati fyenkefyo.' Kaima kasosa, kaya kuli wanguni, kafika. Ati 'Mweŵo walukumtuka wankwashi, ati, Mushipwa nguni, neli kundetelapo wuchi, woyu!'

(2) Wanguni kaŵapinta mitondo ingi itatu ya wuchi, kaŵatwala kwa wankwashi, kaŵapika. 'Wawoneka, wanguni.' Naŵo ati, 'Twawoneka.' Kaŵekala, nesawi kaŵateŵeta, wakalya. Nguni ati, 'Mwemwame wankwashi, nindo mwalukuntukila?' Ati, 'Mbo walawile.' Sosa ati, 'Nane, ni sosa, shambulile.' Ati, 'Wufi. Neŵo shyakutukilepo.' Wanguni kaŵelela nesawi kwaŵo.

(3) Kakafika kasosa kwa wanguni, ati, 'Wanguni, mwana wa wankwashi wafwa ku luwola lwa lushimu. Wankwashi walokwisa mkukwipaya.' Kakafumako kasosa, kakafika kwa wankwashi, ati, 'Wankwashi.' Ati, 'Uwo'. Ati, 'Wanguni, mwana wao wafwa ku munga w-e-sawi. Walokwisa ukumwipayeni wankwashi.' Wankwashi kawema na wantu waŵo, aŵengi kwakuti, wanguni kawema, aŵengi kwakuti. (4) Kasosa kakaya mu nshila kaiŵocha kisompe ne mulilo, kakafika kuli wanguni, ati, 'Tamuweneko mulilo?' Ekulanga wanguni. Ati, 'Ni wankwashi, ewaŵocha. Walukwisa aŵengi wene nene kukuipaya wanguni.' Kakaya kuli wankwashi, mu nshila kakocha kisompe, kuwalukutulila wanguni. Kakaya kakafika panshila kakakumana na wankwashi. Ati, 'Tamuweneko mulilo? Waocha wanguni, walokwisa ukumwipaya, wankwashi.'

(5) Kafikumana, na wanguni na wankwashi, walukulasana, walukuipayana, walukuipayana. Umuntu wa kwa wanguni kafwa, muntu wa wankwashi kafwa. Ne lwine uluwo ku ishililo, kawachileka ukulwa ne kutula amata pansi.

(6) Wankwashi ati, 'We chiŵuza wanjji, wenguni, nindo yatalefi?' Wanguni ati, 'Chambula ni wasosa, ewambulane.' Ati, 'Nane nenkwashi, sosa waisa kwanji, ati, Mwana wa nguni ulifwile, wafwa ku munga w-e-sawi.' Ati, 'Nane ewambula ni sosa, ati, Mwana wa nkwashi wafwa ku luwola lwa lushimu. Walokwisa wankwashi wamwipayeni mwewanguni.' Ati, 'Nane nenkwashi nane efyambula. Ati, walokwisa kuipaya.'

(7) Kawamwikata kasosa, kawamwipaya. Ati, 'Ewa waŵepa.'

THE HONEY-BIRD AND THE STORK.

(1) The honey-bird and the stork were great friends. The tell-tale (*kasosa*, a small bird) went to the stork and said, 'The honey-bird keeps on abusing you. He says, "The stork is a brute! Not to bring me a single fish! The wretch!"' (says he). That's the way he abuses you, just like that.' Off goes the tell-tale, and went to the honey-bird, and arrived and said, 'You, the stork keeps on abusing you. He says, "The honey-bird is a brute! Not to bring me a scrap of honey, the wretch!"' (Tuka, v. abuse, with affix *-eni*, of second person plur. as well as *m*, *mu*, of the object of the verb. *Kundetelapo*, for *ku-n-letela-po*, from *leta*, bring. *Woyu*, an expletive form of demonstrative.)

(2) The honey-bird took a number of pots (three) of honey, and

carried them to the stork, and arrived. 'Is that you, Honey-bird?' He answered, 'Yes, here I am.' They sat down, and he made him a present of fish, and they had a meal. The honey-bird said, 'My friend Stork, why do you keep abusing me?' Said he, 'That's the fellow who told (you).' The tell-tale said, 'What, me! I'm Tell-tale, I did not tell him.' Said the stork, 'It's a lie. I never abused you.' So the honey-bird went back home with the fish.

(3) The tell-tale came to the honey-bird's house, and said, 'Honey-bird, the stork's child has died by the sting of a bee. The stork is coming to kill you.' Then the tell-tale went off and came to the stork's house, and said, 'Stork.' 'This is he' (said the stork). 'The honey-bird, his child has died by the prickle of a fish. He is coming to kill you, Stork.' The stork started off and his people, a great many. And the honey-bird started off (with) a great many people. (*Karwema*, for *karwa-ima*.)

(4) The tell-tale went along the road, and burnt some grass with fire. And he came to the honey-bird and said, 'Don't you see the fire there!' And he showed the honey-bird, and said, 'It is the stork, he burnt (the grass). They are coming, a great lot of them, to kill the honey-birds.' And he went to the stork, and on the road he set fire to the grass (near) where the honey-birds were camping. And he went and arrived, and on the road met the storks, and said, 'Do you not see fire there? The honey-birds lighted (the grass). They are coming to kill you storks.' (*Kuwa-lukutulila*, from *tula*, v. lay down a load, rest, camp—present tense of the applied stem, with *ku* as relative prefix.)

(5) They met, the honey-birds and the storks, and set to wounding each other, and fighting and fighting. A man on the honey-birds' side was killed, and a man of the storks was killed. And (it was) a real hard struggle to the end, and at last they left off struggling and laid down their bows and arrows. (*Kafikumana, kumana*, v. meet together. *Fi-* is used of things large or numerous, referring to nouns of any class. *Leka*, v. leave off. *Wuta*, n. bow, plur. *mauta*, or *mata*.)

(6) The stork said, 'My friend Honey-bird, what is the cause of all this?' The honey-bird said, 'He who told me is the tell-tale, it was he who told me.' Said (the other), 'And I too, I the stork,

the tell-tale came to my house and said, "The honey-bird's child is dead, he died by the prickle of a fish." Said the honey-bird, 'And I too, he who told me was the tell-tale, he said, "The stork's child has died by the sting of a bee. The storks are coming to kill you honey-birds."' Said the stork, 'And I the stork, I too, that's what he said to me. He said, "They are coming to kill you."' (*Yatalefi*, for *ya-tala-ifi*, *tala*, v. make, cause. *Ifi*, these things. *Ewambulane*, from *wula*, v. inform, with *e-*, prefix of emphasis, and *-ne* (if rightly written) for *newo*, I. Thus *e-wa-n-wula-ne*, *-ne* repeating and emphasizing the *n-*, person-prefix of object.)

(7) And they seized the tell-tale and killed him. They said, 'You are a liar.' (*Ewa*, perhaps *e-* of emphasis; *wa*, v. be; i.e. you are indeed. *Wawēpa*, he lies, he who lies, a liar.)

5. (LALA.) INFUMU NA KALULU.

(1) Infumu ekukumb-o-walwa. Kakalulu kakali kwakwe. Infumu ati, 'Keteni wakalulu wese wanwe uwalwa.' Kawesa wakalulu kawafika kunfumu. Ati wafike, infumu ati, 'Muli wanga?' Kalulu ati, 'Tuli wasano.' Infumu ati, 'Ni wani muli nawo?' Kalulu ati, 'Na wanne, ne wachilulu ishilu.' Infumu ati, 'Kalulu, kamwiya ku muko wangi, mkampokele ng'ombe.' Kawanany-e-nshima, ati, 'Mpinte ne finane.'

(2) Na wachilulu ishilu na kakalulu kachenjele kawafika ku nika ikulu. Kalulu ati, 'Mweŵame, na tposepo inshima pa menda.' Kakalulu kawaŵula ichifwasa kakaposa pa menda. Wachilulu ishilu kawula inshima kawaposa pa menda, ne kinane kaposapo. Kawalokwiya, kwasanga inkomfwa (fisepo) mu chulu, fyankomfwa fimbi filipile. Kakalulu ati, 'Mweŵame, koswa fiswetele, ifi fifitile te fiweme.' Kamtumpaika kakalokuswa fifitile, wachilulu ishilu kawalokuswa fiswetele. Kawapinta, kakekala kalulu, ati, 'Kuifu-kuta lya mukulu, takowula kamba nokoto.' Wachilulu ishilu ati, 'Watumpaika, naposapo pa menda ne chilulu ishilu, napos-e-nshima pa menda.' Kalulu ati, 'Ulitumpile.' Kawapako kanini kakalulu kachenjele ku chilulu chishilu.

(3) Kawapinta, kalulu ati, 'Nga tuikale, tutushyepo, tangendyepo inkomfwa shyanji.' Kakaŵula ishifitile ishpile, wachilulu fiswetele fiwisi. Chilulu ishilu ati 'Watumpaika'. 'Kanshi ulitumpile.'

Kawapinta kasanga ichani. Kalulu ati, 'Mweŵame, kani watu-

tewete muninga, wise upokeko ichani tuwawishye muninga tulie.' Wakapinta. Kanshi ko kakalulu kapintapo ichani kawika kuifukuta. Kawasanga inchoncho (impampa). Kakaŵulako kakalulu ati, 'Chikulu ishilu, wise upokeko, kani watutewete inyang, twice tulieko. Towene inchoncho (impampa) ŵune?'

(4) Kaŵafika kumushi ku chilukwa cha muninga. Kalulu ati, 'Kapoke chani chilya chitwaona.' Wachilulu ishilu kaŵaya mukupoka. Kakashyala kalulu, kakawawa ichani icho chali kuifukuta. Kalulu ati, 'Palya tupapwa, palya tupapwa, palya, kukumanya yonse ng'anda.' Kaŵafika wachilulu ishilu. Kalulu ati, 'Mweŵame, aŵene wa muninga ŵalya. Towene mulya monse? tolamo toto tuninga, tuŵashyamo aŵene.' Wekala, ŵawona kinongo cha nyangu. Kalulu ati, 'Mweŵame, kapoke mpampa kulya kutwaona, inchoncho shyesu.' Kaŵaya wachilulu ishilu, wakashyala kakalulu. Kakalia, palya tunini, palya kakaponyeshapo yonse ng'anda. Ukufika wachilulu ishilu. Kalulu ati, 'Mweŵame, towene? ŵalya aŵene washiko nyangu. Shyashila nyangu.' (5) Ati wekaleko, kaŵachipuma chishima ne finane. Kakaŵula lusanso, kalulu ati, 'Katape amenda, twice tusambe.' Kachiya chikulu ishilu, kakashyala kakalulu kakalia inshima. Palya akakusu, palya napo akakusu yonse ng'anda, kakakumanya. Kachifika chilulu ishilu, ati, 'Ntape amenda (ku lusanso).' Kaituluka. Kachiŵela chilulu ishilu, ati, 'Mweŵame, wantana inshima penkapo.' Kalulu ati, 'Walia aŵene.'

(6) Kawila ne mushiku, ne mbushi kawepaya kenka kakalulu. Chilulu ishilu alilele, kakaŵula amala a mbushi kakawika mumukoshi mwa chilulu ishilu. Kaŵucha ushiku, ne finane kalia kakalulu fya mbushi, kakafundumuka uluŵilo. Kalulu ati, 'Walia mbushi ya ku ŵuko, taluwa, uli ne mala pa mukoshi wachilulu ishilu.' Ati wafume ne mala, kaŵekatana aŵamushi. Kakalulu kakainjila umo mwaŵile mbushi. Wachilulu ishilu kaŵangila pa wina, kaŵaŵatula kaŵaŵepaya.

(7) Kakalulu kakaya ku nfumu iyakumbile uwalwa, ati, 'Chilulu ishilu waliŵile mbushi ya ŵene, ŵalimwipeye. Kaŵandasa ifumo awaiŵile mbushi yaŵo.' Infumu kawakapa fituntulu ŵanne, ati, 'Koya.'

THE CHIEF AND THE RABBIT.

(1) The chief was brewing beer. The rabbit was at his house. The chief said, 'Call the rabbit to come and drink beer.' The rabbit came and arrived at the chief's place. When he arrived, the chief said, 'How many are you?' The rabbit said, 'We are five.' The chief said, 'Who are these with you?' (lit. you are with them). The rabbit said, 'There are four and the March hare.' The chief said, 'Rabbit, go to my son-in-law, and get me an ox.' He cooked porridge and said, 'Take this and meat (to eat with it).' (*Wachilulu ishilu*, lit. the mad Big-rabbit. *Mkampokele*, i. e. *mu-ka-n-pok-ele*, from *poka*, v. take, get.)

(2) The March hare and the crafty rabbit arrived at a large river. The rabbit said, 'My friend, suppose we throw our porridge into the water.' And the rabbit took a lump of earth and threw it into the water. And the March hare took his porridge and threw it into the water, and the meat he threw in too. They were going on, when they came upon a fruit growing on an ant-hill, and some of it was fit for eating (*filipile*, from *pya*, v. be ripe). The rabbit said, 'My friend, gather the light-coloured ones, these dark ones are not good.' He made a fool of him (March hare) and was gathering the dark ones, while the March hare gathered the light ones. They passed on, when the rabbit stopped and said, 'In a great man's bag, he does not fail to have a scrap of something to eat.' (*Kamba nkokoto*, remnants of an evening meal.) Said the March hare, 'You have made a fool of me. I threw it into the water, I did, I threw my rice into the water.' Said the rabbit, 'You are a fool.' And the crafty rabbit gave a little bit to the March hare. (*Inkomfwa*, a kind of edible forest fruit (*chisepo*)).

(3) They went on, and the rabbit said, 'Suppose we stop and rest here, and let me eat my fruit (before going on).' (*Tangendye*, for *ntange n-lie*, let me first eat.) And he took the dark ones, which were ripe, and the March hare the light unripe ones. The March hare said, 'You have made a fool of me.' 'It seems you are a fool' (was the reply).

They went on and found some grass. The rabbit said, 'My friend, if the people make us a present of nuts, you come and get this grass, so that we may cook the nuts and eat them.' They

passed on. Really that rabbit carried off some grass and put it in his bag. Then they came upon some (sticks used as) spoons. The rabbit took some, saying, 'March Hare, you come and get some, if the people give us beans, and come and eat them. Don't you see the beautiful spoons?' (*Muninga* and *inyangu* are common articles of food, here called nuts and beans. *Tuwawishye*, intensive stem from *wawa*, v.)

(4) They arrived at a village and (received) a basket (*chilukwa*, properly a piece of bark, used to carry things on) of nuts. The rabbit said, 'Go and get that grass which we saw.' The March hare went to get it. The rabbit remained behind, and kindled the grass which was in his bag. And the rabbit said, 'There some scraps, there some more, and there, all about the house.' The March hare arrived, and the rabbit said, 'My friend, the owners of the nuts have eaten them. Don't you see yonder everywhere? Pick up the little scraps, which the owners left there.' They waited and (presently) saw a pot of beans (presented to them). The rabbit said, 'My friend, go and get the sticks where we saw them, our spoons.' Off went the March hare, and the rabbit was left behind. And he ate, and threw here a little, and there, all about the house. When the March hare arrived the rabbit said, 'My friend, don't you see? the owners of the beans have eaten (them). The beans are finished.' (Both *awene*, plur. of *mwine*, and *washiko*, appear to mean 'owners'.)

(5) While they were sitting there they cooked some porridge and meat. And the rabbit took a strainer and said, 'Go and draw water, and we will wash' (lit. that we may come that we may wash). Away went the March hare, and the rabbit remained behind, and ate up the rice. Here he put a mouthful, and there he put a mouthful, all about the house, and it was everywhere. The March hare arrived (at the well), saying, 'Let me draw the water (in the strainer)'. And it ran out. So the March hare came back, and said, 'My friend, you have just kept all the rice for yourself.' The rabbit said, 'The people have eaten it.'

(6) It grew dark and night came on them (lit. *mu ushiku*, i.e. (they were) in the night), and the rabbit killed a goat all by himself. The March hare was asleep, and (the rabbit) took the goat's entrails and put them on the neck of the March hare. The

night came to an end (*karwucha*, from *cha*, v. become dawn), and the rabbit ate up the goat's flesh, and rushed off at full speed shouting, 'He has eaten the goat of the (chief's) brother-in-law, (but) he has not escaped (lit. is not lost, *luwa*, v.), he has the entrails on his neck, the March hare.' When he came out, there were the entrails (round his neck), and the people of the village all joined together, and the rabbit ran into the house where he had eaten the goat (*mwalile*, for *mu-alile*, from *lia*, v. eat), and the March hare ran into a hole, and they dug him out and killed him.

(7) The rabbit went off to the chief, who had brewed the beer, and said, 'The March hare stole some one's goat, and they killed him. And the people whose goat he stole wounded me with a spear.' The chief made (the rabbit) a present of four slave-women, and said, 'Go away.'

6. (LALA.) WALALA.

(1) Luchele ewalengele awantu, ukuwashya pano pesonde. Elomba ekusandika, lomba ekukumana chalo. Lombwa kafwa, katelapo Nkankomba. Lomba fyalo na fyalo kawakomana Ukankomba. Na wafwa, washyala. Kawili awa nawo kawatelapo. Lomba tushi na tushi. Ati wawe tushi na tushi, lomba ne ng'onkwa watelapo. Lomba ne ng'onkwa yati telapo, lomba echipyano.

(2) Kumfwa wati, 'pa mipando ya ku lesa.' Kumfwa wati, 'pano nfumu shyakomana.' Kumfwa, 'Fwayeni mpemba shya ku Kankomba.' Kumfwa wati, 'Wakalama wa ku Kankomba.' Kumfwa wambi wati, 'Wachishwila wa ku Kankomba, na mute-mela na wachishika mulilo, na wachishiswa wa ku Kankomba.'

(3) Wati, 'Pano tufwaye wamwene masala, 'Kamwiya mukan-kaulepo. Konkeni wavyenu, mukasanse mukaposeko.'

'Ba muliweneshye? Ningati kuli ukuwela.'

'Iyoo, kuweme.'

'Ningati takulalwa?'

'Iyoo, kulekalikwa.'

'Mwemwame, ningati ni mpanga ifi?'

'Iyoo, ingele-ngele.'

'Pakulala tulo?' 'Alaa!'

'Ningati yatuchenjeleka?' 'Um-m-m!'

'Ningati ilitufisamile?' 'A-a, ni kwambuya.'

'Ningati ni ku wana muwela? Ningati takulimwa?'

'Leken i ukusala.'

'Mwiwushya mpanga. A-a, walukwenda ifwi, mwiwushya mpanga, kuti kamulikwenda awatekanishye. Ni pekotelo. Twali-fumine polokoso. Tapali nangu nkankoweshya. Kukana uko twile, twashililapo. Tuliwoleleko ne wana mumala. Kulya kupu-puntika. Kulya ni kwikulwe. Tapawoneka ne kutomboka. Tulimanine.

Um-m-m. Wilukulasa. (Kumfwa kawili ati) Wilukulanguluka, we mwaniche. Yatusesela, shyatunukula nsuka. Um-m-m. Bo mwaniche, ifwe wantu kawili ukulunduluka. Mapindo kokwete, kawili wapoka. Mbawe watupaula. A-a, kamulilishya ukufwa kwa kale. Wachishile wakulu, ne wakufyalwa mailo. Waku-chisanga, tachili cha lelo, chishawa mpeeka.'

'Pano apo twaishile, tapali bwino, pawipile. Ifwe wantu kulya na ngufwa. Echikulu pano, esonde. Pantu pali ukweŵa ifwi. A! kalya kanwa takafya ku wantu. Tamukufyambaika. Wakufifushyapo lokoso. Fisalaulwa. Ni nkuni mwakufushya ku chipiko. Tapali fiweme. Te pa luansa? Be ku wana mubwelela. Ames o akokola pa mutwe. Be ili yawa ne uluwo. Ii kanshi mama nga walinshikile. Tulipelelwe pano, tukopauka lokoso. Wakulu shyakulawila, mwafushya. Mwakupompapo ne kwapa. Mushimene wando? Mukokung'owila. Bo ku mulandu? U-u, namuka mulandu omfwe. Mwakulema ni mponwa. Mwakupona lukoso, mwakupolomoka.'

Ekupeshya.

A LALA CHRONICLE.

This curious example of Lala has already been noticed (p. 46). It appears to contain a traditional summary of tribal history, reminiscences of a great chief, Kankomba, and of a critical moment of advance into new territory, perhaps when the tribe was pushed southward by the Wisas, and occupied the Maswaka forests. It begins with narrative and changes into dialogue, this last ending with a kind of duel, in which it is difficult to distinguish the combatants, and easier to see the literal meaning of the figurative expressions used, than their actual point. No complete or connected translation is here offered, but notes and suggestions on some words and sentences may be of use to any who may care

hereafter to study the text further. It was carefully taken down from dictation by Mr. Stevenson, but may of course contain errors in writing and division of clauses.

In (1) chronological stages are marked by the connective *lomba*, 'then, next, after this.' In (2) various speakers are distinguished by *kumfwa*, 'then, upon this,' *kumfwa wati*, 'then people said,' *kumfwa wambi wati*, 'then others said.' But in (3) the divisions have to be guessed.

(1) *Luchele* seems to mean the First Cause, vaguely conceived as (1) the Dawn (cf. *cha*, v. dawn, *luchelo*, morning); (2) first chief, so named; (3) the Supreme Being, Creator.

Ewalengele, &c., created people (mankind), and scattered them about here in the (outside) world (*pesonde*, *pa isonde*, outside a house).

Ekusandika, &c. Then they multiplied and filled the earth (country, district).

Kafwa, &c. He died, and Kankomba succeeded him.

Fyalo, &c., (people filled) country after country and together formed Kankomba's kingdom.

Wafwa, &c., on his death (others) remained alive, and in time these too succeeded.

Tushi, lit. 'small villages' (*kashi*, dim. of *mushi*), perhaps used of a shrinking of population.

Ati wawe, &c. At the period of small villages, an infant was successor, and when this happened a (next) heir (was chief).

(2) This seems to contain a proposal to set up a paramount chief again with all the state and power of the great Kankomba.

Pa mipando, &c. (?) 'Let us return to (restore) the throne of God' (or a paramount chief. *Lesa* is used of thunder, lightning, Providence, a great chief).

Pano nfumu, &c. 'Now (here) chiefs are everywhere.'

Fwayeni, &c. 'Seek out' (all the attendants and various officials of Kankomba's court, including) *mpemba*, councillors, head men, *wakalama*, bodyguard, attendants, *wachiswila* (?) door-openers, porter, *mutemela*, wood-cutter, *wachishika mulilo*, fire-lighters, *wachishiswa* (?).

(3) The rest of the piece seems to describe graphically the despatch of a pioneer party to find and report on ground for new

settlements, and the discussion on its return, ending with an exchange of lively (and no doubt forcible, but not very intelligible) repartees.

Pano tufwaye, 'now let us search for . . .' (*masala*, ? *mashyala*, deserted plantations).

Kamwiya, &c. 'Go and make a clearing.'

Konkeni, &c. 'Follow your friends, and lop trees, and make an offering there.'

(Then follows a cross-questioning of the pioneer party on its return.)

Ba muliweneshye, &c., 'But did you look at it carefully? Perhaps it is (only a matter of seeing and) coming back.'

Lyoo kuweme, 'No, it is a good country.'

Ningati takulalwa, 'Perhaps it is not a place to sleep (in).'

(*Lalwa*, lit. be slept (in).)

Iyoo, kulekalikwa, 'No, it is regularly inhabited' (*ku-la-ikal-ik-wa*, from *ikala*, dwell).

Mwemwame, &c., 'My friend, perhaps it is just jungle.'

Iyoo, ni ngele-ngele, 'No, it is quite healthy.'

Pakulala tulo, 'a place to sleep in (comfortably).'

'*Ala!*' 'Of course!'—expressing surprise.

Ningati yatuchenjeleka, 'Perhaps it is deluding.'

Um-m-m! 'Oh, no!'

Ningati ililufisamile? 'Perhaps it is hid from us' (?difficult to find).

Aa! ni kwambuye, 'No, it is excellent.'

Ningati ni ku wana, &c., 'Perhaps it is for your children you come back (i. e. why did you come back, then?). Perhaps it is not (fit to be) cultivated.'

Leken i ukusala, 'Stop your insulting questions.'

The rest may be left to a future translator. Many of the words will be found in the Lala-English Vocabulary, but it is often difficult to gather the metaphorical from the literal meaning.)

7. (LAMBA.)

(1) Akantu kakaya ne muvyakwe mumpanga, ne kuli-o-uchi wawilo. Ati wawele, nekusanga twenda mwifwasa. Ati kumfwa

muvyakwe, 'Mwemwame, nwapo amenda.' Ati kumfwa muvyakwe, 'Kani nwepo, ndukushila amenda.' Uyo muvyakwe nekunwapo. Ati anwepo, ichiso kalishyala pa menda. (2) Ne kumushi nekufika. Awakumushi kawema wonse, 'Tukalipile ichiso, tuliikate.' Ati waye, wasanga chishiwa ne chiso pakati. Eli wangaawelako. Ati, 'Weleko enka.' Asanga twawela mwifwasa utwenda. Eli angayapo, nakuinamapo, ne kuwela mumutwi chiso.

Chapwa.

Translation.

(1) A man (*akantu*, dimin. for *muntu*) went with a companion into the forest, and they ate honey together. As they came back, they came upon a tiny pool of water formed on a small ant-hill. And his companion said, 'My friend, take a drink of water'; said the other, 'If I drink, I finish the water.' And the man drank it. When he had drunk, one of his eyes remained in the water.

(2) They went on to the village, and got there. All the people of the village started off (saying), 'Let us pay for his eye, and get it.' When they had gone they found a lake of water and the eye in the middle of it. Then they went back again, and said, 'Go back by yourself.' He found the water had shrunk up (into a tiny pool) on the ant-hill. Then he went up to it, and bent down, and his eye went back into his head.

That is the end.

(*Ichiso*, so here written, represents a pronunciation of the word for 'eye', also heard as *liso*, *linso*, *iliso*, *diso*, *dyiso*, *jiso*, *idyiso*.)

8. (LAMBA.)

(1) Ikanga kalifyala masana. Ati alifyele, ne lusato. Kumfwa ikanga ati, 'Tamwenda wantu muno.' Kuli wansofu kawesa, ati, 'Nindo kulila?' Ati, 'Wana wANJI ndukulila. Sombanki ichi chapoka wana.' Kumfwa wansofu waloleshye ati, 'Kanshi ekiki.' Pakufulumuka uluwilo. Eli wanges-e-nkalamu, ati, 'Nindo kulila, muntu wewo?' 'Ndukulila wana.' 'Wemuntu, nindo?' 'Sombanki ikilipo.' Epakufulumuka uluwilo.

(2) Ekushyala kuli wampashi, 'Nindo kulila?' Ati, 'Wana wANJI.' 'Nindo ikakatishye?' 'Sombanki ikilipo chalusato.' Mpashi pali walusato na minwe, ekuikata. Ukufungauka, ekufu-

mapo pa masana. Na ikanga kalisotwa pa masana, aliko. Ati, 'Towene finachita, na kulwila wana wowe?'

Chapwa.

Translation.

(1) A guinea-fowl laid eggs. When she had laid them, there was a python! Then the guinea-fowl thought, 'People do not pass this way.' (*Tamwenda*, this seems a case of idiomatic change of subject-prefix to object, i. e. *tamuenda muno*, for *ta-wa-enda-mo muno*.) An elephant came up, and said, 'What are you crying for?' She said, 'My children I am crying for. I think this thing here gets my children.' Then the elephant looked hard and said, 'Sure enough, that's it.' And he went off at full speed. Then a lion came and said, 'What are you crying for, woman?' 'I am crying for my children.' 'Woman, what is it!' 'I think it is this thing here.' Away he went at full speed.

(2) There remained the ant. He said, 'What are you crying for?' Said she, 'My children.' 'What will get hold of them?'

I think that big python there' (*cha-*, prefix of size). The ant went at the python with his hands and grabbed it. It uncoiled itself, and went away from the eggs. And the guinea-fowl flew down to where the eggs were. Said the ant, 'Don't you see what I did, and how I fought for your children?'

That is the end.

9. (WISA.) NSIAWUFL

(1) Muntu waupile mizi iwili. Nomba wantu tawalikwenda; walikuikala mwilinga. Mbu usiku Nsiawufi ati, 'Nkoya nje kuwona mukashi wanji.' Ngo Nsiawufi waima. Pa kati pa nzila waku-mana na njove nkalamu, aiti, 'Weŵo, nga wafumakwi?' Ati, 'Ni kumuzi nafuma.' 'Tautina neŵo?' 'Ndatina.' Nkalamu ati, 'Isa nkuno, nkulye.' Muntu ati, 'Yai, linda. Awalinda, nje kuwona mukashi wanji, anaŵela, elyo ukoiza kundya.' Nkalamu ati, 'Yai, wachenjela, wemunanji. Tawaŵele.' Muntu ati, 'Yai. Neŵo ine Nsiawufi. Ukoisa kundya.' Nkalamu ati, 'Chawama. Kaiye iye kuwona mukashi wowe. Nga nkoikalila kwi?' Muntu ati, 'Wikale mwisamba lya ichiti muli amenzi ayatalala, emu nku-sange.'

(2) Ngo muntu na kumuzi. 'Njizuleniko.' Aŵati, 'Nga wapi-takwi?' Ati, 'Naizave mu nzila.' Wamwizula, na ku mukashi, ati, 'Nsikofwaya kulala. Njipikileni insima, mpinte. Nawizya nka-lamu, aiti, Njize nkulye. Epo nakana nati, Ukoiza ukundya, anaŵela. Naiwizya n-e-zina, nati, Ine Nsiaŵufi.' Ngo mkazi wakwe waipaya nkoko ziwili, wanaya n-e-nsima, nokup-o-mulume, ati, 'Mwe ŵalume ŵanji, ukoya kufwaya ukufwa. Laleni, mwakwiza mailo.' Mulume ati, 'Yai. Ine Nsiaŵufi, nsikofwaya ukuŵepa nkalamu.'

(3) Njo nsima nokupita na mu nzila. Ati, 'wenkalamu we, ninawo, naiza. Iza undye. Ine Nsiaŵufi.' Nkalamu yaiza, ati, 'Inde, niwe Nsiaŵufi, naiziwizya.' Ngo muntu na mwisamba lya ichiti, momuli amenzi, waikala pansi. Nkalamu aiti, 'Nomba kankulye.' Muntu aiti, 'Yai. Leka nane mbale-ndye insima, nane nga undye.' Nkalamu ati, 'Inde, lia insima yowe.' Umuntu pa nsima walya, wapwa, wanwelapo na menzi, ati, 'Nomba iza undye.' Nkalamu yaula ngu muntu, yalya.

(4) Nomba nayo aiti, 'Kanwelepo amenzi pali ngu muntu ngulya Nsiaŵufi.' Moyanwa amenzi ati, 'Njimilile.' Yamvwa pun! Muntu waikala pansi, Nsiaŵufi, ati, 'Ŵela undye. Nine Nsia-ŵufi.' Nkalamu ati, 'Ndolesye.' Yasanga Nsiaŵufi na kambi ngove muntu mmove. Yalya, ati, 'Mbwele, nwelapo amenzi.' Yanwa pa menzi, ati, 'Njokwiya.' Na kambi yanya. (Umuntu) ati, 'Ŵela undye, nine Nsiaŵufi, na kambi ŵela undye.' Nkalamu ati ilolesye, mwenzu waiza ku nkalamu, aiti, 'Nsilawona ŵantu ŵonse nasila ukulya. Lelo weŵo waneng-o-mwenzu. Nomba nakulya liwili, nomba nsikofwaya kukulya. Nkowomba njokwiya.' Muntu ati, 'Yai. Ine Nsiaŵufi, mbula na kambi undye.' Nkalamu ati iwone aiti, 'Ngo muntu akonjipaya, Nsiaŵufi.' Nkalamu na pa luŵilo. Nomuntu ngove Nsiaŵufi na panuma ya nkalamu, ati, 'Ninda undye, ine Nsiaŵufi.' Epo njo nkalamu waiwutuzya amazua asano na limo, akopenda masano na awili, nkalamu aiti, 'Napapata, nsiaŵelele ku mizi ya kumwenu, nsiaŵeleleko yai. Nomba naya ukutali.'

(5) Ngo muntu waŵelele ku muzi kumwaŵo. Wati, 'Weŵo, nga vindo wondele? Wa waya ku muzi wa ŵantu?' Ati, 'Yai. Nali-kutamfya nkalamu.' Aŵantu ŵati, 'Ŵufi, waŵepa. Ngapo itaku-lile?' Ati, 'Chawama. Amkoti nkoŵepa, akufumileni kunze y-e-

linga.' Awantu nsiku ikumi wakoyenda kunze y-e-linga. Infumu ati, 'Muntu wa bwino Nsiawufi.' Nokuula nzovu ziwili, ati, 'Nsia-wufi, uli muntu wa bwino. Watamfya nkalamu. Awantumba nga wapwa kulinjo nkalamu. Nomba wachita bwino. Wakoyenda ichende-ende.'

Chapwa.

Translation.

(1) A man married into two villages. At that time the people did not go outside the village, they stayed within the stockade. One night *Nsiawufi* (meaning 'Truthful') thought, 'I will go and see my (other) wife.' So Truthful started. On the road he met the very lion (the terror of the village), (and the lion) said, 'Hullo! where do you come from?' Said the man, 'It's the village I come from.' 'Aren't you afraid of me?' 'Yes, I am afraid.' The lion said, 'Come here and let me eat you.' The man said, 'No! wait. If you wait, while I go to see my wife, when I come back, then you shall eat me.' The lion said, 'No! you are playing a trick, my friend. You will not come back.' Said the man, 'No! I am Truthful, I am. You shall eat me.' 'Very well,' said the lion, 'go along and go and see your wife. Where shall I wait for you?' The man said, 'Wait at the foot of the tree by the pool of cold water. There let me find you.'

(2) So the man went on to the village (and said), 'Let me in.' They said, 'Which way did you pass by?' 'How did you get by?' He said, 'I have just come along the road.' They let him in and he went to his wife, and said, 'I don't want to sleep (here). Cook me some porridge to take with me. I have promised the lion. It said, "I'll come and eat you," so I remonstrated and said, "You shall eat me when I come back." And I told him my name, too; I said, "I am Truthful."' His wife killed two fowls and made porridge too, and gave them to her husband, and said, 'O, my husband, you will be sure to meet your death. Stop here to-night. You shall go to-morrow.' 'No,' said her husband, 'I am Truthful. I refuse to deceive the lion.'

(3) So he took the porridge and went along the road. 'Lion,' said he, 'here I am, I have come. Come and eat me, I'm Truthful.' The lion came and said, 'Sure enough, it is you, Truthful. I recog-

nize you.' So the man came to the foot of the tree by the water and sat down. The lion said, 'Now let me eat you.' 'No,' said the man, 'let me first eat my porridge, and then you can eat me.' Said the lion, 'Very good. Eat your porridge.' So the man took his porridge and ate it and finished and drank some water after it. Then he said, 'Now come and eat me.' So the lion took the man and ate him.

(4) After that he said, 'Let me wash down that fellow Truthful with a little water.' When he had drunk the water, he said, 'Let me wait a minute.' He heard a bang! There sat the man Truthful on the ground, saying, 'Come back and eat me. It is I, Truthful.' Said the lion, 'Let me have a look,' and he found it was Truthful, the very same man over again just where he was. He ate him (again), and said, 'I'll just go back and take a drink of water.' He drank some water, and said, 'Now I am going.' And again a bang! (There was the man) saying, 'Come back and eat me, it is I, Truthful,' and again, 'Come back and eat me.' When the lion had looked, fear came over the lion, and he said, 'Never yet have I seen (one of) all the people I have finished and eaten. But to-day you make me afraid; I have eaten you twice, and I don't want to eat you any more. I will run and go away.' Said the man, 'No, I'm Truthful, take and eat me again.' But when the lion saw him, he said, 'This fellow will kill me.' And the lion set off running. And that man Truthful set off after the lion, crying, 'Stop and eat me. I'm Truthful.' Then that lion ran as hard as he could six whole days, and he was counting the seventh, when the lion said, 'Please forgive me, I will never go back to the villages in your country. No, I will never go back there any more. I am going a long way off.'

(5) The man went back to his village. The people said, 'Why, what are you so thin for? Have you been to other villages?' 'No,' said he, 'I was driving away the lion.' The people said, 'It's false. You are lying. Why did it not eat you?' 'Very well,' said he, 'if you catch me lying, go along outside the stockade.' For ten nights people went outside the stockade. Then the chief said, 'A good man is Truthful.' And he took two tusks of ivory, and said, 'Truthful, you are a good man. You have driven away the lion. These people here would all have come to an end by

that lion. You have done a good deed. Now they can walk about as they please.'

That is the end.

10. (WISA.) ZYAMBAKALE.

(1) Umuntu n-o-mkazi wakwe na wanyina-vyala watatu wafumile mu muzi mu wanaŵo nokuya kuimaka ng'anda pa chonde. Mpo-waikala, ngove mwezi wanyina-vyala nokufwa. Ngo muntu ati, 'Yenda, tukafwaye umunda.' Mkazi ati, 'Endeni.' Nokupita uŵule muchisele, nokuya ku munda waŵo. Wati wafike ku munda, nokukawila uŵule mu munda wawelela ku muzi, nokuya kulala.

(2) Mailo mukazi wasyala ku muzi, umwanalume waya enka, wasanga ku munda uŵule wanya isiku limo mbo uŵule. Nokuputula nokukaka mmutolo. Pakuŵela ku munda pa nzila nokukumana na aŵena msumba. Aŵena msumba aŵati, 'Weŵo wafuma kwi-lakwi lelo?' Ngo muntu ati, 'Nafuma ku munda wanji, mwe wananji. Neŵo nalimile mmunda mailo imbuto zyonse, lelo njeko nasanga imbuto zyapya, neŵo epo nakaka mmutolo.' Aŵena msumba ati, 'Ukoŵepave.' Ati, 'Yai, chine kantu.' Aŵena msumba ati, 'Kakula tuone.' Nkukakula ivikungo n-e-nsalu. Aŵena msumba ati, 'Waiŵa ivintu vya mukazi wa nfumu.' Ngo muntu ati, 'Yai, nine Zyambakale, nalimile imbuto, akazua kamo nokupya zyonse. Mweŵo tamulaona mvi yai.' Ati, 'Kuŵepa.'

(3) Nokumkata n-o-mutolo, wapita wakoti kumuzi, aŵati, 'Twa-kaka muntu waiŵile ivintu.' Infumu aiti, 'Mkoŵepave. Kaleteni mutolo tuone.' Waliletele mutolo, wasanga uŵule n-e-mbuto zyonse. Infumu aiti, 'Oneni nomba mulandu woyo umwaleta.' Infumu nokukaka mbo wantu wamwikete ngo muntu, infumu nokuula aŵantu wawili, umwanalume n-o-mwanakayi, n-o-mtumba umo nokumfuta ngo muntu uŵaikete, ichifukwa wamwikete utaiŵa.

Nomba waimaka umuzi ukulu Zyambakale woyo. Chapwa.

Translation.

(1) A man and his wife and his mother-in-law, three (altogether), left the village of their people and went to build a house in the forest. There they stayed, and the same month the mother-in-law died. Then the man said, 'Come, let us make our way to our field.' His wife consented, and they took some millet in a basket

and went to their field. When they arrived at the field, they sowed the millet in the field, and went back to the village and went to sleep.

(2) Next day the woman stayed in the village. Her husband went by himself, and found the millet in his field ripe in one day, that millet (he had sown). He gathered some clusters and tied them up in a bundle. As he was returning from his field along the road he fell in with some of the chief's men. The men said, 'Say, where do you come from to-day?' Said the man, 'I have come from my field, my friends. I planted my field yesterday with all the seed I had; to-day when I came I found the seed had ripened, and so I fastened some up in my bundle.' The men said, 'That's just a lie.' 'No,' said he, 'it is quite true.' The men said, 'Undo your bundle and let us see.' He undid the string and cloth. The chief's men said, 'You have stolen the property of the chief's wife.' 'No,' said the man, 'I am Zyambakale, I planted my seed, and in one day it was all ripe. You never yet saw anything like it.' They said, 'Lies!'

(3) So they seized him and his bundle, and went and got to the village, and said, 'We have caught this man, he has stolen things.' The chief said, 'You are just telling lies. Bring the bundle and let us see.' They brought the bundle, and found the millet was all seed. The chief, 'Look now, that's the business you have brought.' And the chief tied up the men who had seized the man, and the chief took two (slaves), a man and a woman, and a bale of calico, and gave them in payment to the man they had seized, because they had seized a man who was not a thief.

Afterwards this Zyambakale built a large village (of his own).

That is the end.

II. (WISA.) INSIMA.

(1) Inzala yaponele pa chalo chonse. Nomba umuntu ati, 'Naya ukuwamba muchonde.' Nko uku waya wasanga insima nomunane, zili zinj zine, zili mulongo, zikoenda munzila ummozipita. Ali noŵuta wakwe nemimvwi. Wawula ŵuta, wafisa. Ati, 'Napa-pata, ndi nenzala, nkofwaya mumvwe vinkososa.' Umuntu waya kuchelela pansi ati, 'Napapata, imilileni.' Insima ekulu ati, 'Mweŵo

mwensima zinanji, imilileni. Umuntu ali nenzala.' Zyafumapo zinne, insima nendilo zya munane zinne, zyaya palingo muntu. Ngo muntu wawula insima akolia. Nzi zyasyalako, wasia zitatu. Ati, Nkopita ntwale awana nomkazi wanji waye kuliako. Wakaka nokupita kumuzi.

(2) Ku mbali ya muzi wakumana nomunakwe umwanalume. 'Wewo, ngezi insima wafumyakwi?' 'Kunzila ukuwaila.' 'Zikochita siani?' 'Zikoyenda.' Ngo uli nensima walifikile kumuzi. 'Wemwana wanji na wemkazi wanji, lieniko insima.'

(3) Ngo awakumene na munakwe ati, 'Newo eko nkoya nkulya uku waile.' Tawizize munakwe. Wapita noŵuta wakwe, wazisanga insima zikopita mŵnzila ummozipita. Ali nomvwi noŵuta wakwe ati, 'Ndase insima.' Insima zyavulumuka uluŵilo. Umumvwi walasa pansi. Mimvwi yali iinji ine. Wakotamfya uluŵilo insima. Mimvwi yapwa yonse. Ati, 'Nga nchite siani?' Insima zyawela pepi, aziti, 'Nomba tapali mimvwi, yasile mimvwi.' Mpa pepi zyawela, ati, 'Mwule ŵuta, mpume insima.' Uŵuta wavunika, wasyalave mvino. Insima zyaya pepi, ati, 'Njikate.' Insima zyato-woka uluŵilo. Ngo muntu usiku waila, walala. Insima zyaiza pepi. Awikile minwe pa nsima. Muwaŵuka, insima yaŵutuka. Ngo muntu tapali kuŵuka akazua.

(4) Ngo wawene nzo nsima, mwine waziwene, uwaziwene nzo nsima ati, 'Kanje nje kuwambankulya nko nawene insima.' Wasanga ngo munakwe ulilele. 'Nga wachitile siani?' 'Nalikufwaya ukuzilasa insima. Insima zyalikene nkuzilasa.' Ngo munakwe ati, 'Walipusile, nga walitekenye. Ukulia insima kunakilila.'

(5) Munakwe ngo mwine wa insima waziwene wafisa uŵuta nemimvwi yakwe. Ati, 'Napapata, mwenfumu zyanji, ndi nenzala.' Insima zyawela izinji zine namenzi pamo. Waŵula menzi wasamba. Munakwe ati, 'Ŵuka, wechipua cha muntu, alanzi insima izyo ziwalitutuza nazyo.' Munakwe wawuka. Insima waya kanya, ati, 'Wula, nane nzino zyanji, nawe insima zyowe. Ukulia insima kunakilila.' Mbo ŵantu ŵaliako insima, ngo muntu na munakwe. Mutima waikala, waŵula menzi wanwelapo. Munakwe ati, 'Yenda kumuzi. Nomba tapali kuwelezyapo.' Waya kumuzi. Awati ukufika, nenzala yaya. Munakwe ati, 'Wona! nga walifwile.' Chapwa.

PORRIDGE.

(1) A famine fell upon the whole country. A man said, 'I am off to hunt in the forest.' He went and there (lit. there where he went) he came upon porridge (in pots) and seasoning (side dishes), in great quantities, quite a mass, passing along the path which was their regular track. (Porridge is often in stiff lumps for handling and carrying. Here 'pots' is used in translation.) He had his bow and arrows, but he took his bow and hid it, and said, 'I beg pardon, I am hungry, I want you to listen to what I say.' The man went down humbly on his knees and said, 'I beg you kindly to stop.' The chief porridge-pot said, 'Fellow porridge-pots there, stop. The man is hungry.' Four porridge-pots came forward, and four dishes of seasoning, and went to the man. And the man took porridge and ate it. Of those that remained, he left three. And he said, 'I will carry off (these) and take them (to) my children and wife, that they may eat them.' He tied them up and carried (them) to the village.

(2) Outside the village he met a man he knew. This man said, 'I say, where did you get that porridge from?' 'On the road' (that he went along). 'What are they doing there?' 'They are walking along.' The man with the porridge came to the village and said, 'Children and wife, come and eat porridge.'

(3) The friend who had met him thought, 'I will go to the place he went to yonder.' He did not tell the other man. He took his bow, and found the porridge-pots going along their usual track. He had his arrow and bow and thought, 'Let me shoot a porridge-pot.' The porridge-pots rushed off at full speed. The arrow hit the ground. There were a great many arrows. He kept running after the porridge-pots, (till) all the arrows were finished. Then he thought, 'What am I to do?' The porridge came back close to him, saying, 'Now there are no arrows, the arrows are all gone.' When they came back close, he thought, 'Let me take my bow, and strike a porridge-pot.' The bow broke in two, and there he (or, it) was left. The porridge-pots came near again, and he thought, 'Let me seize one.' Away hopped the porridge-pots at full speed. Night came and the man lay down. The porridge-pots came near.

He laid his hand on one, but as he woke up, the pot ran away. The man did not wake a (whole) day.

(4) The man who found the porridge-pots, the one who found them himself, who actually found the porridge-pots, thought, 'Let me go and hunt yonder where I found the porridge.' And he found his friend asleep. 'Well, what did you do to them?' 'I tried to shoot a porridge-pot. But they refused to be hit.' Said the other, 'You were a fool. You should have been gentle. To get porridge to eat is quite easy.'

(5) His friend, that is the man who got the porridge-pots, who found them, hid away his bow and arrows, and said, 'I beg your pardon, my masters, I am hungry.' The porridge-pots came back, great numbers of them, and water too. The man took the water and washed. Then the first one said, 'Wake up, you fool of a fellow, here they are, these are the very porridge-pots you chased away.' The other woke up. His friend went and divided the pots, saying, 'Take them, I take these as mine, and you (take) your pots. To get porridge to eat is quite easy.' So the men ate their porridge, the man and his friend. Their appetites were satisfied, and they took water and drank it. Then his friend said, 'Come to the village. Now we need not come back here again.' They went to the village. When they arrived, the famine came to an end. Said his friend, 'See! you would have died.'

That is the end.

12. (WISA.) KALONGA KALULU.

(1) Kalulu nenama zyonse amenzi aliavizye, inama tapali kunywa menzi yai. Nomba nkalamu yaikele pa menzi pa mumana. Nomba nkalamu inama zyalikutina pamenzi. Nomba kalulu ati, 'Mweŵo mwenama, nindo pakuti tapali kunywa menzi?' Nomba inama aziti, 'Kalonga kalulu, fweŵo tatunwa menzi yai, chifukwa nkalamu yaikala pa menzi.' Nomba kalulu ati, 'Lelo ŵonse mwenama kawiyeni mwiye munwe amenzi.' Nomba inama aziti, 'Kalonga kalulu, tukotina ukunwa amenzi.'

(2) Nomba kalulu ati, 'Kawiyeni kumumana. Amwafika kumumana, mwi yokuti, Katunwepo amenzi, infumu italaiza.' Inama zyonse nokwiya kumumana, zyaliisangile nkalamu mpove pa mu-

mana. Nomba inama aziti, 'Katunwepo nomba amenzi, infumu italaiza.'

(3) Nomba nkalamu aiti, 'Ndindo inama zyonse pakuti aziti, tunwepo amenzi, infumu italaiza? Newo tapali kuikata inama, kuntu njo nfumu ayaiza, njize njikate njove nfumu.' Inama zyonse zypwa ukunwa menzi. Inkalamu yaonda nenzala, tapali kuikata inama yai. Nomba panuma kalulu waiza ati, 'Kanwepo amenzi, nenfumu newo.' Nomba nkalamu aiti, 'Kalulu, niwe infumu wa kuchila pali newo? Nomba pamenzi mpano syalapo weŵo, kalulu. Newo nsikofwaya ukuikala mpano yai, chifukwa weŵo, kalulu, auti, ndi nfumu newo, nenkalamu nsili nfumu. Nomba newo tapali kuikala mpano yai. Kalulu, awaiza kuikala kumbi uku nku nkoya, awaizako, nkoiza kukuipaya, chifukwa uli nechipwata. Nomba newo naya kumbi.'

(4) Inkalamu yalile, yafumapo pamenzi. Nomba inama zikonwa amenzi zyonse. Tapali kutina. Kalulu watamfya nkalamu. Chapwa.

LORD RABBIT.

The rabbit and all the animals could get no water. The animals had nothing to drink. There was a lion living by the water where the animals were. And the animals were afraid of the lion by the water. (At last) the rabbit said, 'You animals, why is it you do not drink water?' Said the animals, 'Lord Rabbit, we do not drink water, because of the lion living by the water.' The rabbit said, 'To-day all you animals just go along and go and drink water.' But the animals said, 'Lord Rabbit, we are afraid to drink water.'

(2) Said the rabbit, 'Go along to the stream. When you get to the stream, keep on saying, "Let us drink water, the chief is not yet come."' All the animals went off to the stream, and found the lion just there by the stream. So the animals said, 'Now let us drink water, the chief has not yet come.'

(3) So the lion thought, 'What do all the animals mean by saying, "Let us drink water, the chief has not yet come?" I won't catch an animal till that chief comes along, and then I'll just catch that chief.' All the animals finished drinking. The lion was thin and hungry. Not an animal did he catch. After a time the rabbit

comes along and says, 'Have your drinks there. I am the chief.' Then the lion said, 'Rabbit, are you a bigger chief than I? Now this water here, you just stop by it yourself, Rabbit. I refuse altogether to stop here, because you, Rabbit, say, "It is I who am king," and I, the lion, am not king. Stop here I will not, there! Rabbit, if you come and live at another place where I am going, if you come there (I tell you), I shall kill you, because you have insulted me. Now I am going away.'

(4) Away went the lion, and left the place where the water was. Now all the animals have water to drink, and are not afraid. The rabbit drove the lion away.

That is the end.

PART III

LALA (LAMBA)-ENGLISH VOCABULARY

PREFACE

THE general arrangement of words in this Vocabulary is as follows :—

Nouns are given in alphabetical order under the singular prefix of the class to which they belong, and the prefix in the shorter (monosyllabic) form, viz. *Mu* (*mw*), *Chi* (*Ch*), *Ka* (*K*), *In*, *Im*, *Lu* (*lw*), *U* (*w*), *I*, *Ku* (*kw*). The plural forms are indicated in brackets.

Adjectives and *Verbs* (simple stem) are given under the first letter of the root. Derived stems are occasionally given, but in general can be readily supplied by the rules given in the Grammar (Part I).

If a word is not found under any given letter, reference should be made to the note on the letter itself.

With few exceptions (perhaps 10 per cent.) the Lala and Wisa tribes use the same or very similar words, the differences naturally being greater in the districts most distant from each other, e. g. the Wisas east of the Luangwa and the Lalas (Maswaka) on the Lunsenfwa, in North-Western Rhodesia, from whose information this Vocabulary was mostly compiled. Some words which seem specially to belong to this district are marked (W. L.), i. e. West Lala. Thus this Vocabulary may be usefully regarded as supplementing and supplemented by the lists of words given in the 'Wisa Handbook' (Oxford, Clarendon Press, Frowde, 1906). But it should be remembered that in Wisa—

(1) *Z*, *Zh*, *Zhya* very commonly represent *S*, *Sh*, *Shya* in Lala, and *F* the *V* sound in Lala.

(2) The longer (dissyllabic) forms of the noun-prefixes are still more commonly heard, i. e. *Umu*, *Awa*, *Ichi*, *Ivi*, *Ama*, &c.

(3) The adjectival form of the verb is supplied by the simple, rather than the modified, stem ; e. g. Wisa *-fita*, black, Lala *-fitile*.

(4) The applied stem always ends in *-la*, and the modified in *-le*, even when in Lala *-na*, *-ne*.

(5) Some important common words are different ; e. g.—

	Lala.	Wisa.
Forest	Mpanga	Chonde.
River	Inika	Mumana.
Water	Amenda	Amenzi.
Fowl	Insumbi	Nkuku.
Egg	Isana	Ilini.
Millet	Amawe	Uule.
Maize	Matawa	Chitonga.
Thirst	Chilaka	Chipemba.
Door	Chiwi	Chisasa.
Relish	Wuchisa	Ndiwo.
For nothing, gratis	Lokoso	Waka.
Where ?	Kwisa ?	Kwani ?
Yes	Inya	Inde.
No	Iyoo	Yai.
My friend, fellow	Muvyanji	Munanji.
An old man	Mupemba	Mukote.
Follow	Londa	Konka.
Be white, clean	Tuwa	Wuta.
Consent	Sumina	Zomela.

ABBREVIATIONS

n.	= noun.	conj.	= conjunction.
a.	= adjective.	s.	= singular.
v.	= verb.	pl.	= plural.
pr.	= pronoun.	pfx.	= prefix.
adv.	= adverb.	cf.	= compare, refer to.
prp.	= preposition.	follg.	= the words following.
int.	= interjection.		

Various Verb-stems are indicated by—

S.	= Simple.	Ap.	= Applied.
Md.	= Modified.	Cs.	= Causative.
Ps.	= Passive.	Int.	= Intensive.
Act.	= Active.	Rp.	= Reciprocal.
Nt.	= Neuter.	Rv.	= Reversive.

E.L. = East Lala, near the Wisa Country.

W.L. = West Lala, the Maswaka Country.

Swa. = Swahili.

For. = Foreign, not Bantu.

Note.—After many words a reference is given in brackets to other words, illustrating or connected with them in form or meaning.

LALA (LAMBA)-ENGLISH VOCABULARY

A

-a, prp. Of,—always with a concord-prefix, and so in one of the forms *wa*, *ya*, *cha*, *fya*, *ka*, *twa*, *sha*, *a* (for *a-a*), *twa*, *lya*, *kwa*, *mwa*, *pa*.

A-a, int. Expresses assent, 'Yes,' 'It is so.' (Cf. *inya*.)

Afwa, **Afya**, v. See **Avwa**, **Avya**.

Aka-. The longer form of the class-prefix *Ka-*, used frequently before some nouns.

Aka, **Yaka**, v. (1) build (house, hut). Md. *-akile*. (Cf. *imaka*.) (2) be kindled, blaze, burn. Cs. *ashya*. (Cf. *koshya*.)

-akwe, a. His, her, its.

A-laa, int! Of surprise, displeasure, disgust.

Aluka, v. See **Alula**.

Alula, v. Change, alter, make different, put differently, turn aside (round, back), overturn, correct, convert, translate. Md. *-aluile*, Nt. *aluka*, change, be changed, change into, become (something else). Ap. *alukila*, Cs. *alushya*, Rv. *alulula*, (1) turn over, upset, (2) let off, pardon, with Nt. *alulukila*, be pardoned, acquitted, Ap. *alulukila*. *Alulukila mulandu*, hear (judge, settle) a case. (Cf. *sangula*.)

Ama, v. Cry out, shout, Md. *-ine*, Ap. *-ina*. *Amina fyuni*, shout at (scare away) birds.

Ama-. The longer form of the pl. class-prefix *Ma-*, used frequently with some words.

Amano, **Mano**, n. Pl. (no s.) (1) Sense, intellect, ability, wisdom; (2) plan, system, method,

ANA

design; (3) purpose, resolve, will, orders, directions; (4) advice, warning, counsel. *Muntu wa manò* (*ukwat-a-mano*, *uli ne amano*), a sensible, capable man. *Takwete amano*, he is a fool. *Wula amano*, advise, warn. *Chita amano*, form a plan, give directions. *Sunga amano*, attend to orders. (Cf. *mulangwe*, *kalango*.)

Amawo, **Mawo**, n. (S. *Iwo*) Millet (plant and grain). *Wiala* (*minsa*) *amawo*, plant millet. *Chesa amawo*, cut (the ripe) ears of millet.

Amba, **Yamba**, v. Begin, make a beginning of. Md. *-ile*, Ap. *-ila*. (Not W.L. Cf. *tendeka*, *tatika*, *tangila*, *tanga*, *wala*, *tula*.)

Ambakana, v. Be (come) in contact, form contact, stick to, adhere, be joined, clasp. Also *Ambakanya*. Md. *-ene*, *-enye*. (Cf. following verbs and *kuma*, *kambatana*.)

Ambala, v. Come close to, associate with. (Cf. *ambaula*.)

Ambana, v. Come into collision, quarrel, contend together, fight. (Cf. *kumana*, *hwana*.)

Ambaula, v. Associate with, visit, converse with, talk together. Cs. Int. *ambawishya*, have a long talk.

Ambika, v. Be in contact with, touch, graze.

Ambukishya, v. Infect (of disease), be contagious.

Amenda, **Amenshi**, also **Menda**, **Menshi**, n. (no S.) Water. *Tapa menda*, draw water.

Ana, v. *Ana wula*, string a

bow. *Ana ngana*, make a (grass) pad. Md. -ine, Ap. -ina, Cs. -ishya.

-anakashi, a. Female. (Cf. *kashi*, *mwana-kashi*, -lyakashi.)

-analume, a. Male. (Cf. -lume, *mwana-lume*, -lyalume.)

Andamuka, v. Get up and start off, start up, wake up. Also *Undamuka*.

Andika, v. Be (come) near, draw close to, sit by. Md. -ile. Cs. -ishya. *Andika na*, *andikana*, show sympathy (pity, fellow-feeling) for.

Anga, v. Shine, glitter, gleam. (Cf. *wala*.)

Angala, also Anga, v. Be happy (playful, cheerful, in good spirits), play games. Md. -angele. (Cf. *sangala*, *sangalala*, *seka*.)

Angama, Wangama, v. Be hot (of water). Md. -angeme, Cs. *angamishya*. (Cf. *wila*, *kawa*, *selaka*.)

Angufya, Wangufya, v. Make haste, hasten, do quickly, be in a hurry. Cs. Int. -fishya, make great haste. Also *Angufyanya*. (Cf. *wangu*, *endeshya*, *kulumishya*.)

Anguka, v. Be light (in weight, substance, worth), be of poor quality (worthless, trifling, mean, despicable). (Cf. following and *pua*.)

Angula, v. Treat lightly, disparage, despise, be disrespectful to, abuse, scorn.

Anika, Yanika, v. Put out in the air or sun, expose, dry, air (clothes, &c.). Rv. *anuna*, Nt. *anuka*. (See below, and cf. *tanika*.)

-anji, -angi, a. My, mine.

Ansa, v. Lay out, put evenly, spread flat, lay down (e.g. grain-stalks, grass, thatch). (Cf. follg. and *sanama*.)

Ansama, v. Be flat, extended, lie even. Md. -anseme, and as a. broad, flat, outspread, extensive (e.g. plain, river).

Anshika, v. Spread out, lay out flat, extend (e.g. mat). (Cf. *ansa*, *tandika*.)

Anshula, v. Fold up (e.g. mat). (Cf. *ansa*.)

Anta, v. *Anta ntafu*, play at ball (throwing and catching).

Anuka, v. (1) Mention, speak about; (2) be excited, show strong feeling (word or act); (3) be exposed, get dry, be aired. (Cf. *anika*, and follg.)

Anuna, v. Get dry (by sun or air). (Cf. *anika*, *anuka*.)

Apa, Apo, adv. Here, now, this (time, place), there, then, that. *Penkapa*, now, at once, on the spot. (Cf. *mpa*, *eko*.)

Apuka, v. Answer, reply. Md. -ile. (Cf. *asuka*, *ipushya*.)

Apula, v. (1) Get on credit, get an advance (of goods in trading), borrow, Md. -apwile, Cs. *apwishya*, advance (goods, money), give on credit, lend. (Cf. *ashima*, *kongola*.) (2) Draw out of danger, rescue, save.

Ashima, v. Borrow, lend, (of something to be itself returned. Swa., and cf. *apula*.)

Ashya, v. Cause to burn, light (fire), kindle. (Cf. *koshya*, *aka*.)

Asuka, Yasuka, v. Answer, reply. Md. -ile.

Atata, Watata, n. Father. (See *Tata*.)

Ati, a subordinate conjunction of very general meaning, (saying, thinking) that, as (that), as if, like, so (that, as), when. *Ati ni*, as if (it were), like, as though. (Cf. *ti*, *kuti*, *kuwati*, *pakuti*.)

Atimuna, v. Sneeze. Md. -atimwine. (Cf. *luati*.)

Aula, v. Yawn. (Cf. *mwau*.)

Avwa, Afwa, v. Help, assist, aid, succour. *Ngavweni*, *Mukangavwe*, help me.

Avya, Afya, v. Be hard (difficult, puzzling, a problem, a fix), be hard to get (settle, find, do), be lost, be scarce, be dear. Md. -avile, Cs. Int. *avishya*. (Cf. *uma*, *kanga*.)

Awa, (w)awa, v. Allot, distribute, divide. Nt. *awika*, Ap.

awila, Rp. *awana*, *awanya*. (Cf. *kawa*, *kanya*.)

Awika, v. Soak, souse in water, dip.

Awishi, **Wawishi**, n. Father. (See *Wishi*, and cf. *atata*.)

-awo, a. Their, theirs. (Cf. *kwawo*.)

Awuka, also **Sawuka**, v. Pass across (river), cross over, get across. Cs. *awushya*, take across, put across. (Cf. follg.)

Awula, v. Save from drowning. (Cf. *pokeshya*, *pulumushya*.)

Note. Words not found under B may be looked for under W. (Cf. Part I, § 5.)

Ba, a particle of emphasis, commonly introducing a question, translatable by 'How about, but as to'. Often combined with word following, *a* being dropped before a vowel or contracted with it, e.g. *bokulila* for *ba ukulila*, *becho* for *ba icho*, *bifi* for *ba ifi*, *bukumfwa* or *bakumfwa*. (Cf. follg.)

Bakumu, **Bukumu**, adv. At once, soon, quickly.

Bupamo, adv. Together.

Bwato, **Bwela**, **Bwino**. See under W.

Oh-, **Ohi-**, is here used for the sound of the class-prefix of nouns which (without involving difference of meaning) is also heard in some nouns regularly as *ichi*, and also as *tch*, *ty*, and as *iky*, *ky*, and *ki*, especially in W.L.

Oh-, used as augmentative prefix (s.) of size, quantity; pl. *fya*; e.g. *chalijala*, *chamnkulu*.

Oh, v. Dawn, rise (of the sun), bring morning. Md. *-chele*, Ap. *chela*, *chelela*, Cs. *cheshya*. (See *Chela* and *Ohelwa*, *Luchelo*, *Kumacha*.)

Oh, prp. Of. (See *-a*.)

Ohaka, n. (*fyaka*). Year. (Cf. *mwaka*.)

Ohakata, **Ohaikata**, n. (*fya-k*). Fruit. (Cf. *ikata*, *chatwala*.)

Ohakulya, n. (*fya-k*). (Lit. a thing of eating, i.e.) anything eaten, food (in general). (Cf. *lia*, *lya*.)

Ohala, n. (*fyal*). Nail (of finger or toe), claw. (Cf. *iala*, *chalyala*.)

Ohalo, n. (*fyal*). District, region, land, country, the earth, world. (Cf. *mutala*, *mulundu*.)

Ohalyala, n. (*fyamala*). Large claw (e.g. of beasts of prey), talon. (Cf. *chala*, *cha-*.)

Ohambo, n. (*fy-a*). Bait.

Ohambwa, n. (*fy-a*). Cake (of tobacco).

Ohamunda, n. Colic. (Cf. *luwunda*.)

Ohandwe, n. (*fy-a*). (1) fish-dam, weir; (2) a kind of parrot. (Cf. *chansa*.)

Ohani, **ichani**, n. (*fyani*). Grass (in general). (Cf. *chisompe*, *chipiya*, *malenji*, *mapelele*.)

Ohankamfi, n. (*fya-n*). Anything chewed and spat out.

Ohansa, n. (*fy-a*). Fish-dam, weir. (Cf. *chandwe*.)

Ohantonto, n. (*fya-n*). Food eaten plain, without seasoning or relish.

Ohapewa, n. (European) hat. (For. Cf. *chisoti*, *chombo*.)

Ohatwala, n. (*fya-t*). Fruit (in general), produce of tree. (Cf. *twala*, *chakata*.)

Ohawu, n. (*fyawu*). Landing-place (of canoe), place of crossing a river; (hence, place of) ford, ferry, bridge.

-che, a. Little, small, weak, feeble, thin, few, insufficient. (Cf. *chepa*, *uche*, *kache*, *chiche*, *mwanike*, *-nini*.)

Ohечи, **Ohecho**, Int. Used interrogatively, asking leave to enter or approach, May I come in? The answer is, *Ingila*, come in. (Not W.L.)

Ohека, v. Cut up, chop up.

Also *Chekaula*. (Cf. *tema* for synonyms.)

Chela, n. (*fyela*). Piece of iron, iron.

Chela, v. Ap. from *cha*, v., dawn (cf. *cha*, *chekwa*). Also, *Chelela*. (1) Rise early, be in good time (quick, too soon). *Chelela kale*, get up very early. (2) Pay a morning visit, make a call. *Chelela pansi*, salute humbly (prostrate). (Cf. *cheshya*.)

Chelwa, v. Be late (too late, slow, behindhand), not arrive in time. (Cf. *cha*, *kokola*.)

Chembela, n. (*fy-e*.) Herdsman, keeper of cattle, goats, &c. (Cf. *embela*, *mwembeshi*.)

Chena, v. File the teeth.

Chena, n. (*fyena*). Place of abode.

Chenama, v. Gape, grin, stand with mouth wide open, show the teeth. Md. -*cheneme*, Ap. *chenamina*, Cs. -*ishya*. Also used as adv., open-mouthed, agape. (Cf. follg.)

Chenawila, v. Gasp for breath (as in drowning). (Cf. *chenama*.)

Chenohemesi, n. Sexual sin, adultery. (Cf. *ukunushi*, *uchenda*.)

Chenchenta, v. Peep about, look here and there, glance around, be inquisitive (curious, prying). (Cf. *chewa*, *loleshya*, *lengela*, *lengaula*.)

Chenda, *Chinda*, v. Commit adultery, rape. (Cf. *kununa*, *pombola*.)

Chende-ende, n. Going as you please, acting as you like, freedom. (Cf. *enda*.)

Chenjela, v. (1) Be (speak, act as) clever, shrewd, sensible, wise; (2) be cunning (crafty, deceitful, unscrupulous), cheat, delude; (3) be happy, pleased, contented. Nt. *chenjeleka*, Cs. *chenjeshya* (as above, also), punish, correct.

-*chenjele*, a. Clever, deceitful, &c. (See above.)

Chenya, v. Make a large plan-

tation, hoe much ground. Cs. *chenyeshya*.

Chepa, v. Be few (little, scanty, short, small), be insufficient, be wanting, fail, run short, be less. Cs. *chepya*. Also Cs. and Int. *chepeshya*, e.g. (1) be very deficient; (2) lessen, diminish, make smaller. (Cf. *pungula*, *avya*, -*che*.)

Chesa, v. Cut off (ears of sorghum), clip, reap. (Cf. *tema*.)

Cheshya, v. Pay a visit to, call upon, appeal to. (Cf. *cha*, *chelela*.)

Cheshyo, n. (*fy-e*.) (Act or means of) trying, testing, measuring, measure, gauge. (Cf. *eshya*.)

Cheso, n. (*fy-e*.) Gourd divided lengthways, used as a ladle or spoon. (Cf. *luchoncho*.)

Chewa, v. Fix eyes on, look carefully at, look for, search after. (Cf. *loleshya*, *chenchenta*, *fwaya*.)

Chewo, n. (*fyewo*). (1) Expression, saying, word; (2) subject of talk, affair, matter, business; (3) cause, reason, argument. (Cf. *mulandu*, *ewa*.)

Chewula, v. Beckon, make signs, call (recall) by gestures. Also *Chewaula*, and Cs. *chewushya*. (Cf. *lowola*, *lamba*.)

Chibwe, n. See *Chiwe*.

Chiche, n. (*fiche*). A little thing, a small piece, a bit. (Cf. *kache*, -*che*, *chepa*.)

Chiohila, v. (1) Stop, obstruct, block the way, make obstacles; (2) stop a blow, ward off, guard oneself. (Cf. *chilika*, *tamula*, *shinka*, *leya*.)

Chienge, *Kienge*, n. (*fi-e*) Lighted stick, firebrand, torch.

Chifiso, n. (*fi-f*.) (1) Place or means of concealing, case, cover; (2) secret, mystery. (Cf. *mwiko*, *fisa*.)

Chifu, *Ichifu*, n. (1) Stomach; (2) lump of earth (cf. *kafu*, *chifwasa*); (3) (kind of) falling trap.

Chifua, n. (*fi-f*.) Chest, breast,

chest ailment (pneumonia, phthisis). (Cf. *katiwi*.)

Chifuko, n. (*fi-f*). Cap.

Chifukulo, n. (*fi-f*). Thing to dig with. (Cf. *fukula*.)

Chifukwa, n. Cause, reason, argument; also conj. because of. (Not W.L. Cf. *mulandu*, *chewo*, *pakuti*.)

Chifulo, n. (*fi-f*). (1) Village community under one chief; (2) circle of relations, and friends; (3) smith's anvil. (Cf. *fula*.)

Chifunda, n. Bundle, package, parcel, load of things tied together. (Cf. *folg*.)

Chifundu, n. (*fi-f*). (1) A knot; (2) a strong feeling, e.g. (a) grudge, scruple, spite, anger, resentment, (b) pity, compassion, shame. (Cf. *fundikila*, *insoni*.)

Chifungo, n. (*fi-f*). Fastening, e.g. button, lock, buckle. (Cf. *funga*.)

Chifuniko, n. (*fi-f*). Lid, cover, covering. (Cf. *funika*, *funukila*, *chifiso*.)

Chifuntu, n. (*fi-f*). Corner, angle, sharp turn. -a *fifuntu*, zig-zag. (Cf. *funtu*.)

Chifushi, n. (*fi-f*). Shoulder. (Cf. *chipikiti*, *chipiko*, *kaweya*.)

Chifutenuma, adv. (Walking, moving) backwards. (Cf. *numa*.)

Chifuto, n. (*fi-f*). Peculiarity of speech or manner, odd, idiomatic characteristic phrase, or way of speaking.

Chifwasa, n. (*fi-f*). Small hard heap of earth, thrown up by ants in grassy open patches. (Cf. *chulu*.)

Chikaka, n. (*fi-k*). Angry word or act, anger. (Cf. *chikani*, *nkansa*, *chipili*, *chipwata*.)

Chikalango, n. (*fi-k*). Earthen cooking vessel. (For others, see *Inongo*.)

Chikalo, n. (*fi-k*). Mode of living, condition, state. (Cf. *ikala*.)

Chikani, n. (*fi-k*). Word or act of refusal, contradiction, angry

rebuke, perverseness, obstinacy. (Cf. *kana*.)

Chikasa, n. (*fi-k*). (1) Large foot, footmark (mostly of animals. Cf. *lukasa*); (2) mucuna (stinging) bean; (3) animal in good condition (fat, sleek).

Chikata, n. (*fi-k*). Anklet, bracelet. (Cf. *chikungu*, *utale*.)

Chiko, n. (*fiko*). A thing, article, object. *Mwine wa chiko*, a great owner, *wa chiko* adding the idea of importance. (Cf. *chintu*.)

Chikoka, n. (*fi-k*). Brushwood, bush, underwood, thicket (trees or grass).

Chikokolwa, n. (*fi-k*). Pro-tuberance of tree stem, where a branch has been cut off. (Cf. *kokola*.)

Chikoleka, n. (*fi-k*). Load carried on stick over the shoulder. (Cf. *temba*.)

Chikome, n. (*fi-k*). (1) Lower part of the back (cf. *ukome*); (2) blow, knock, rap (cf. *koma*).

Chikondo, n. (*fi-k*). Bark canoe. (Cf. *bwato*.)

Chikonko, n. (*fi-k*). Anus, vent. (Cf. *muni*.)

Chikonkote, n. (*fi-k*). A grass yielding salt.

Chikope, n. (*fi-k*). Eyelid. (Cf. *nkope*.)

Chikoshya, n. (*fi-k*). Phlegm coughed up. (Cf. *kola*.)

Chikulimba, n. (*fi-k*). Pigeon-house. (Cf. *inkulimba*.)

Chikumbi, n. *Ch. cha mwera*, cold drizzle and light rain in July (cold season).

Chikumbula, n. (*fi-k*). (Kind of) bird of prey (!kite).

Chikumo, n. (*fi-k*). Thumb, big toe. (Cf. *kakumo*.)

Chikungo, n. (*fi-k*). Cord, string, thong (of twisted bark). (Cf. *lu-shishi*.)

Chikungu, n. (*fi-k*). Ornament, usually of brass, for arms or anklets. (Cf. *chikata*, *munkonka*, *utale*.)

Chikunku, n. (*fi-k.*) Mist. (Cf. *fufuta, furwe, kamfwa.*)

Chikupa-kupa, n. (*fi-k.*) Tick (animal).

Chikwelelo, n. (*fi-k.*) Ladder. (Cf. *kwela.*)

Chila, v. Be above (over, higher, longer, more), overtop, project, exceed, excel, surpass, overcome. Ps. *chilwa.*

Chila, n. (*fila*). Dance. (Cf. *shana.*)

Chilaka, n. Thirst. (Cf. *mulaka, ulaka.*)

Chilala, n. (*fi-l.*) (1) Deserted plantation (cf. *lala*); (2) the Lala language (cf. *mulala*).

Chilalo, n. (*fi-l.*) Case, cover, sheath. (Cf. *lala, chifiso, chitwbu.*)

Chilambu, n. (*fi-l.*) Wages, pay, hire. (Cf. *lambula.*)

Chilela, n. (*fi-l.*) (1) Reeling, staggering, unsteady gait; (2) cluster of bees (swarm). (Cf. *lela.*)

Chilelu, **Chilelwi**, n. (*fi-l.*) Shade, shadow. (Cf. *kanto, chinshingwa.*)

Chilema, n. (*fi-l.*) A lame person, cripple.

Chilila, v. Block the way, obstruct, oppose, hinder. Nt. *chilika*. Cs. *chilikishya*. (Cf. *chichila, shinkila.*)

Chililo, n. (*fi-l.*) Fire, blaze, light (candle, lamp). (Cf. *mulilo, munika.*)

Chilindi, n. (*fi-l.*) Deep place, hole, pit, chasm, ditch.

Chilindo, n. (*fi-l.*) Watchman's shelter (poles and thatch).

Chilola, n. (*fi-l.*) Looking-glass, glass article, glass. (Cf. *lola.*)

Chilolo, n. (*fi-l.*) Skilled workman, mechanic. (Cf. *mashiri, chipatiko, chulumano.*)

Chilonda, n. (*fi-l.*) Sore, ulcer, wound.

Chiluka, **Chuluka**, v. Jump (over), leap, spring.

Chilukwa, n. (*fi-l.*) (Kind of) basket. (Cf. *chipe, lukwa, mwikwa.*)

Chiluwi, n. (*fi-l.*) Blockhead, simpleton, dunce, fool. (Cf. *twba.*)

Chimanto, n. (*fi-m.*) (Smith's) pincers, tongs.

Chimasimasi, n. (*fi-m.*) Spider's egg-bag.

Chimbala, n. (*fi-m.*) Food put away after a meal. (Cf. *mulala, ishyala.*)

Chimbolo, n. (*fi-m.*) Hyena. (Cf. *insuntwe.*)

Chimbwete, n. (*achi-m.*) Zebra. (Cf. *imbishi.*)

Chime, n. (*fime*). Dew. (Cf. *mume.*)

Chimeko, n. (*fi-m.*) Showing-off, conceit, vanity, boastfulness, arrogance. (Cf. *meku.*)

Chimenda, **Chimenshi**, n. (*fi-m., fya-m.*) Water in abundance, water added, e.g. flood, food boiled with water. (Cf. *menda, enda.*)

Chimfunshi, n. (*fi-m.*) Knuckles, clenched fist. *Pama ch.*, strike with fist.

Chimina, n. (*fi-m.*) Mucus of nostrils. (Cf. *mina, mona.*)

Chimo, adv. Alike, same. (Cf. *-mo, pamo, palana.*)

Chimpeleshya, n. (*fi-m.*) Deep hole, recess.

Chimpelwe, n. Cooked (dish of) beans, eaten as seasoning with other food.

Chimuuntu, n. (*fi-bantu*). A big man. (Cf. *muntu.*)

Chimuti, n. (*fimiti*). A big tree. (Cf. *muti.*)

Chimwala, n. (*fimyala*). Large rock, big stone. (Cf. *kamwala, chiwbe.*)

Chinanda, n. (*fi-n.*) Ornament worn on upper lip. (Cf. *utundu.*)

Chinane, n. (*fi-n.*) Relish eaten with other food, (especially) meat. (Cf. *wuchisa, chitwelo.*)

Chinangwa, n. (*fi-n.*) Rubbish, sweepings, anything useless or thrown away. (Cf. *chishyala, ifingwa.*)

Chindika, v. Honour, show respect (for), be civil (courteous,

respectful), compliment, praise. Int. -ishya. (Cf. *muchinshi, uleme, lemya*.)

Chindo, Chindu, interrog. What? why? (Cf. -ndu, -ndo.)

Chine, n. (*fine*). Truth, fact, reality. (Cf. -ne.)

Chinga, v. Stop the way, bar, hinder. Cs. *chinshya*. (Cf. *chichila, chilikishya*.)

Ohinga, n. (*ingwa*). Broken piece of pottery, sherd.

Chingulo, n. Evening.

Chingwali, n. Smallpox. (Cf. *inkanga, intomba*.)

Chingwe, n. (*ingwe*). Cord, string. (Cf. *inshishi, mwando, chikungo*.)

Chinka, n. (*fanka*). Goat-house, or pen. (Cf. *chipata*.)

Chinkawala, n. (*fi-n*). Edible (kind of) caterpillar. *Pepa finkawala*, gather caterpillars.

Chinkoli, n. (*fi-n*). Heavy knobbed stick, club. (Cf. *inkoli, kakoli, kati, lusako*.)

Chinkuli, n. (*fi-n*). Gourd or calabash used for drinking, water-bottle. (Cf. *chipanda*.)

Ohinkunda, n. (*fi-n*). Pigeon-house. (Cf. *inkunda*.)

Chinone, n. (*fi-n*). Whetstone, grindstone. (Cf. *nona, mupelo*.)

Chinsa, Ikyinsa, n. (*fi-n*). Bird's-nest.

Ohinsala, n. (*fi-n*). A (kind of) trap. (Cf. *chifu, chilembo*.)

Chinsengwe, n. (*fi-n*). Present given to dancers.

Chinshingwa, n. (*fi-n*). (1) Shade, shadow; (2) likeness (picture), image, statue; (3) ghost, spirit (goblin, fairy); (4) dizziness, giddiness, daze. (Cf. *shingwa, mushimu, mupashi, chiwanda, chinto, chilelu*.)

Ohinshoto, n. (*fi-n*). Pinch (with fingers, nails). (Cf. *shota*.)

Chinso, Iohinso, and Shiso, n. (*finso*). Face. (Cf. *chiso, linso*.)

Ohintantu, Ohintantwe, n. (*fi-n*). Step of ladder. (Cf. *chitan-tilo, chikwelelo*.)

Chinto, n. (*finlo*). Shadow, shade. (Cf. *kanto, chinshingwa*.)

Ohintu, n. (*finlu*). Thing, article, object. (Cf. *chiko, muntu*.)

Ohinwa, n. (*finwa*). Jibe, sneer, insult. (Cf. *kanwa, chipwata, insele, chipongwe*.)

Chipa, n. (*fipa*). Clever plan, trick, dodge, device, novelty, marvel, wonder.

Chipala, n. (*fi-p*). Bare rock or patch. (Cf. *ipala*.)

Chipale, adv. Perhaps, possibly, it may be, or else, or. (Cf. *kani, kanshi, sambi*.)

Chipanda, n. (*fi-p*). (1) Gourd or calabash used for drinking (bowl, cup); (2) fish-weir. (Cf. *chinkuli, inkombo*.)

Chipande, n. (*fi-p*). (1) Piece (split or cut off), part, fragment, bit (cf. *panda, chiche, kache*); (2) oblong piece of bark used for carrying (cf. *mukwa*).

Chipango, n. (*fi-p*). Fence, of enclosure. (Cf. *lushito, chishipa, icheche*.)

Chipanta, n. (*fi-p*). Palm, of hand. (Cf. *chisasatilo*.)

Chipapa, Chipapwa, n. (*fi-p*). Outer integument, skin, shell, rind, bark. (Cf. *impapa*.)

Chipapo, n. (*fi-p*). Skin or cloth used for slinging a child on the back. (Cf. *papa*.)

Chipapulwa, n. (*fi-p*). Part of the head shaved bare. (Cf. *chiweyo, ipala*.)

Chipapwa, Chipapa, n. (*fi*). Skin, bark, rind, shell.

Chipata, n. (*fi-p*). Cattle-pen. (Cf. *chinka*.)

Chipatano, n. (*fi-p*). Mutual hatred, feud. (Cf. *pata, chipato*.)

Chipatiko, n. (*fi-p*). Skilled workman, mechanic. (Cf. *chilolo, mashili*.)

Chipato, n. (*fi-p*). Hatred. (Cf. *pata, chipatano*.)

Ohipe, n. (*fipe*). (1) A (kind of) basket. Others are known as *ulupe*

(*chilupe, kalupe*), *chiwia (kawia)*, *chitundu (katundu)*, *chilukwa (kalukwa)*, *kakwi*, *musese (chisele, kasele)*, *luango*, *msanso*, *insako*, *kasankawala*, *musantu*, &c. Also (2) used generally of a load carried in basket or otherwise.

Chipela, n. (*fi-p.*) Charm hung on a house, to keep off wild animals, rain, &c. (Cf. *chipula, chipupo*.)

Chipembela, n. (*fi-p.*) One who watches, guards, pries about, keeps an eye on; watchman, guard, spy. (Cf. *pemba*.)

Chipembele, n. (*wachip.*) Rhinoceros. (Cf. *ukoli*.)

Chipembwe, n. (*fi-p.*) Village in which chiefs or ancestors died. (Cf. *kawungo*.)

Chipempe, n. Desire for indulgence (e.g. beer, tobacco), lust.

Chipeni, n. (*fi-p.*) Eyebrow.

Chipepe, n. (*fi-p.*) Fin.

Chipesi, n. (*fi-p.*) Light hole, window, fissure, crack. (Cf. *mbelo, chipunda, pesula*.)

Chipesu, n. (*fi-p.*) Reed-mat. See *Mupasa*.

Chipeswa, n. (*fi-p.*) Bit broken off, scrap, chip, fragment. (Cf. *pasuka, chipande*.)

Chipeto, n. (*fi-p.*) Fold, crease, wrinkle. (Cf. *peta*.)

Chiplano, n. (*fi-p.*) Heir, successor, inheritor. (Cf. *piana*.)

Chipikiti, n. (*fi-p.*) Shoulder. (Cf. *chifushi*.)

Chipiko, n. (*fi-p.*) (1) Cooking-vessel (cf. *pika, inongo*); (2) left-hand direction, e.g. *ku chipiko*, to the left (cf. *lulyo*).

Chipili, n. (*fi-p.*) Angry word or act, anger, irritation, resentment. (Cf. *chikaka, chikani*.)

Chipini, n. (*fi-p.*) Nose-ring or stud.

Chipiniko, n. (*fi-p.*) Tusk of boar. (Cf. *ingili*.)

Chipishya-menda, n. (1) Water-boiler, i.e. maid-of-all-work; (2) chief's youngest wife.

Chipokolo, n. (*fi-p.*) Pouch (on belt).

Chipolo, Chipolopolo, n. (*fi-p.*) Bullet. (Cf. *imbala*.)

Chipolyongo, n. (*fi-p.*) Hole, pit. (Cf. *chilindi*.)

Chipomo, n. (*wa-ch.*) Clip-springer (buck).

Chiponge, Chiponje, n. (*fi-p.*) Loop, noose. (Cf. *muponje*.)

Chipu, n. (*fi-pu*) Bug. (Cf. *chisumi*.)

Chipukutu, n. (*fi-p.*) Core of maize-cob.

Chipumbu, n. (*fi-p.*) Cluster forming the ear of millet or sorghum.

Chipuna, n. (*fi-p.*) Stool, seat (chair). (Cf. *kandela*.)

Chipunda, n. (*fi-p.*) Hole (in general), aperture (window), fissure, rent, tear. (Cf. *chipesi, imbelo, uliango, chilindi*.)

Chipupa, n. (*fi-p.*) Angry outburst (word or deed), retort, rebuke. (Cf. *chikaka, chikani, chipili*.)

Chipupo, n. (*fi-p.*) Ceremonial offering (commonly meal or grain, for rain, &c.). (Cf. *pupa*.)

Chipupu, n. (*fi-p.*) (1) Ghost, spirit, rush (or sound) of wind passing; (2) cluster (e.g. flowers), bunch. (Cf. *pula, pulula*.)

Chipushi, n. (*a-ch.*) A (kind of) gourd, calabash. (Cf. *mungu*.)

Chiputa, n. (*fi-p.*) Bit of horn, worn as charm (tied to head or arm) against sickness, enemies, &c. (Cf. *chipela, kaputa*.)

Chiputi, n. (*fi-p.*) Plantation of ground-nuts (*inshawwa*), nut-patch.

Chipwata, n. (*fi-p.*) Violent (insulting) word or act, injury, oppression, insult. (Cf. *chikaka, chipili, chinwa*.)

Chipyango, n. (*fi-p.*) Broom, brush. (Cf. *pyanga*.)

Chipyapya, n. (*fi-p.*) A new thing, novelty. (Cf. *-pya*.)

Chirambwe, n. (*fi-r.*) Swamp.

Chisa, n. Kindness, liberality, sympathy. (Cf. *ufyele*, *insoni*.)

Chisakulo, n. (*fi-s.*) Comb. (Cf. *sakula*.)

Chisalo, n. (*fi-s.*) Hot season.

Chisangala, n. (*fi-s.*) Open wicker basket, or cage, for fowls. (Cf. *chipe*.)

Chisankunta, n. (*fi-s.*) Cluster or ear of sorghum (*masaka*). (Cf. *chipumbu*, *musonte*.)

Chisansa, n. (*fi-s.*) A cloth (of any kind). (Cf. *inguo*, *insalu*.)

Chisapa, n. (*fi-s.*) River, pool.

Chisasa, n. (*fi-s.*) A thing old, worn out, useless, decayed (e. g. cloth, basket, mat).

Chisasatilo, n. (*fi-s.*) Palm of hand. (Cf. *chipanta*.)

Chisawi, n. (*fi-s.*) Large fish. (Cf. *isawi*.)

Chisawo, n. (*fi-s.*) Edible wild vegetable, or fruit, used in famine. (Cf. *chisepo*, *sepa*.)

Chisele, n. (*fi-s.*) Large basket. (See *Chipe*.)

Chisengu, n. (*fi-s.*) Pit, chasm, ravine. (Cf. *chilindi*.)

Chisensa, n. (*fi-s.*) Source of stream. (Cf. *chisombole*, *chisewelega*, *lusensa*, *intulo*.)

Chisepo, n. (*fi-s.*) Edible wild herb, fruit. (Cf. *chisawo*, *sepa*.)

Chiseso, n. (*fi-s.*) Cutting or sawing instrument. (Cf. *sesa*.)

Chisewa, n. (*fi-s.*) Skin, hide. (Cf. *chipapa*, *impapa*.)

Chisewa-sewa, n. (*fi-s.*) Bare open space in forest.

Chisewelega, n. (*fi-s.*) Source of stream. (Cf. *chisensa*.)

Chishika, n. (*fi-s.*) *Ch. mulilo*, lighter of fires, i. e. house servant (cf. follg. and *shika*). *Ch. matwi*, a deaf person (cf. *chishinga*).

Chishiko, n. (*fi-s.*) Stick used for making fire by friction, fire-stick. (Cf. *shika*.)

Chishima, n. (*fi-s.*) Well, water-hole. (Cf. *mukalo*, *mushima*.)

Chishimiko, **Chishimikishyo**,

n. (*fi-s.*) Story, narrative, account, report. (Cf. *shimika*.)

Chishimpwilo, n. (*fi-s.*) A (kind of) cooking-pot. (Cf. *inongo*, *shimpula*.)

Chishimu, n. (*fi-s.*) Rainbow. (Cf. *kongolo*.)

Chishina, n. (*fi-s.*) Root (of tree). (Cf. *mushya*.)

Chishinga, n. (*fi-s.*) (1) Stump of tree; (2) stump of leg, arm, &c.; (3) stick alight, firebrand. (Cf. *chienge*.)

Chishipa, n. (*fi-s.*) Fence, for catching game. (Cf. *lushito*, *chipango*.)

Chishiwa, n. (*fi-s.*) Pool, pond, lake. (Cf. *chisapa*, *chirambwe*.)

Chishiwilo, n. (*fi-s.*) Mark, sign, token, proof, indication, information. (Cf. *ishiwa*.)

Chishya, n. (*fishya*). Flame, blaze, blazing fire. (Cf. *mulilo*.)

Chishyala, n. (*fi-s.*) Something left, remnant, remainder. (Cf. *shyala*, *ishyala*, *chimbala*.)

Chiso, **Ichiso**, n. (*fiso*). Limb, member, (esp.) upper part of leg. *Fiso*, physical strength, force, power. (Cf. *inkosa*.)

Chisokoso, n. (*fi-s.*) Noise, uproar, shouting. (Cf. *chiwawa*, *sala*.)

Chisola, n. (*fi-s.*) Game played with holes and counters.

Chisombole, n. (*fi-s.*) Source of stream. (Cf. *chisensa*, *chisewelega*.)

Chisompe, n. (*fi-s.*) Long standing-grass. (Cf. *chani*.)

Chisongo, n. (*fi-s.*) Gun, rifle. (For the usual word see *infuti*.)

Chisongola, n. (*fi-s.*) Bare patch on head, hair cut short (not shaved). (Cf. *chipapulwa*.)

Chisongwe'o, n. (*fi-s.*) Sharp stake for digging holes. (Cf. *impuku*.)

Chisoti, n. (*fi-s.*) Head-covering, cap. (Cf. *chapewa*.)

Chisuala, n. (*fi-s.*) House-servant (of chief, door-opener, porter. (Cf. *isula*.)

Ohisumi, n. (*fi-s.*) Bug. (Cf. *suma, chipa.*)

Ohisungu, n. (*fi-s.*) Grown-up girl, adult. (Cf. *mumoye, kamwali*; and for younger girl, *musimbi, mulindu, imbuli.*)

Ohita, v. (1) Do, make; (2) (of feelings) show in act, exhibit, display; (3) cause pain, hurt. *Ch. mufwi*, aim an arrow. Md. *-chitile*, Ap. *-ila*, Nt. *-ika*, Ps. *-ilwa*, Cs. and int. *-ishya*. (Cf. *panga, lenga, wala.*)

Ohita, n. (*fila*). War. (Cf. *inkondo*, and Swa. *vila.*)

Chitala, n. (*fi-t.*) Insult, derision, mockery, importunity, annoyance. (Cf. *chikaka, chipwala, chinwa.*)

Chitalo, n. (*fi-t.*) A (kind of) cooking-pot. (Cf. *inongo.*)

Ohitantilo, n. (*fi-t.*) Step of a ladder, rung. (Cf. *chitantwe, chikwelelo.*)

Ohitembo, n. (*fi-t.*) A (kind of) noose trap, snare, gin.

Ohitendwe, n. (*fi-t.*) (1) Solitary, deserted condition, loneliness; (2) idleness, doing nothing.

Ohitenge, Ohitenje, n. (*fi-t.*) Open shelter, roof on poles only. (Cf. *mulenje.*)

Chitewa, n. (*fi-t.*) Raised platform for watching crops, stage, scaffold. (Cf. *lupingwe.*)

Ohiti, Ichiti, n. (*fi-t.*) Tree, wood (substance), beam, pole, post, plank. (Cf. *muli, kati.*)

Chitimbo, n. (*fi-t.*) Burial-place of chiefs or ancestors. (Cf. *milyashi, kawungo.*)

Ohitowelo, n. (*fi-t.*) Seasoning, relish for food. (Cf. *chinane, towela.*)

Chitufi, n. (*fi-t.*) Dung, ordure, excrement. (Cf. *ilufi.*)

Chitumbi, n. (*fi-t.*) Dead creature. (Cf. *infwa.*)

Chitundu, n. (*fi-t.*) Large basket. (Cf. *katundu, chipe.*)

Chitupo, n. (*fi-t.*) Place for

keeping fowls, pigeons, &c. (Cf. *chinkunda, chinkulimba.*)

Ohitusu, n. (*fi-t.*) Airs, affection, conceit. (Cf. *chimeko.*)

Chituwu, Chitufyu, n. Sheath, case, cover. (Cf. *chifiso, chilalo, ichuwo.*)

Ohitwi, Ichitwi, n. (*fi-wi*). Angle, corner, projection, peak, tip. (Cf. *mutwe, chifunta.*)

Chiwa, Ichiwa, n. (*wachiwa*) Dove.

Chiwalwa, n. (*fi-w.*) Big drink of beer. (Cf. *uwalwa.*)

Chiwambt, Chuambi, n. (*fi-w.*) Patch, to repair a rent or tear. (Cf. *wamba.*)

Chiwanda, n. (*fi-w.*) Ghost, goblin, demon. (Cf. *chinsingwa, mushimu, mupashi.*)

Chiwawa, n. (*fi-w.*) Uproar, noise, brawl, shouting. (Cf. *chisokoso.*)

Chiwawala, n. (*fi-w.*) Bush-buck. (Also *imbawala, shikiwangwe, chiwosa.*)

Chiwe, Ichuwe, n. (*fi-we*). (1) Sweat (cf. *matukuta*); (2) warmth, heat (of fire or sun).

Chiwe, Ichibwe, n. (*fi-we*). Large stone, rock, boulder. (Cf. *iwe, kawé.*)

Chiwela, n. (*fi-w.*) Garden-plot, patch. (Cf. *chiputi.*)

Chiwele, n. (*fi-w.*) (1) Loud shouting, cry (cf. *kawele*); (2) large udder (cf. *iwele*).

Chiwelo, n. (*fi-w.*) Upper part of leg, thigh. (Cf. *chiso.*)

Chiweme, v. It is well, very well. (Cf. *paweme, fweme*; and see *Wama.*)

Chiwenga, n. (*fi-w.*) Sore place, ulcer, wound. (Cf. *chilonda.*)

Chiweshi, n. (*fi-w.*) Large knife. (Cf. *lweshi, kaweshi.*)

Chiweyo, n. (*fi-w.*) Bare (shaved) patch on the head. (Cf. *weya, chipala, chisongola, chipapulwa.*)

Chiwi, Ichiwi, n. (*fi-wi*). (1)

Door (cf. *muliango*); (2) a crime, evil deed (cf. *-wi*).

Chiwiwa, n. See **Chiŵya**.

Chiwila, n. (*fi-w*.) Coney.

Chiwinda, n. (*fi-w*.) Hunter. (Cf. *inkombalume, mupalu*.)

Chiwomba, n. (*fi-w*.) Inner bark of tree, used for cord. (Cf. *lushishi*.)

Chiwowo, n. (*fi-w*.) Insult, rudeness, discourtesy. (Cf. *chipwata*.)

Chiŵu, n. (*fiŵu*.) Liver.

Chiŵulu, n. (*fi-ŵ*.) A deaf person. (Cf. *chishika*.)

Chiŵulu-ŵulu, Chiŵulungene, n. (*fi-ŵ*.) Anything rounded off, round lump, knob, protuberance.

Chiŵumba, n. (*fi-ŵ*.) (1) Mud wall of hut; (2) high river-bank. (Cf. *uŵumba, ŵumba*.)

Chiŵusa, n. (*fi-ŵ*.) (1) Friend, companion, comrade; (2) friendship, acquaintance.

Chiŵya, Ikiŵya, n. (*fi-ŵ*.) (1) Basket; (2) load. (Cf. *chipe*.)

Chocho, n. (*fy-o*.) Spike at butt end of spear.

Chokolo, n. (*fi-k*.) Belongings of person deceased (wife, goods, &c., passing to the heir). (Cf. *piana*.)

Chombwe, n. (*fy-o*.) Forest, jungle, wilderness. (Cf. *impanga, mayamba*. *Chonde* is also used by E.L.)

Chono, n. (*fy-o*.) Large (kind of) fish-trap. (Cf. *mwono*.)

Choshi, n. (*fy-o*.) Dream. (Cf. *lota, chilota*.)

Chulo, n. (*fy-u*.) See **Ulo**.

Chulu, n. (*fy-u*.) Ant-heap.

Chulumano, n. (*fy-ul*.) Skilled workman, mechanic (i.e. *chiŵula-mano*). (Cf. *chilolo*.)

Chuma, n. Personal property, wealth. (Cf. *mali, uŵuboni*.)

Chumbwe, n. (*fy-u*.) Grave.

Chungwa, n. (*fy-u*.) Simpleton, blockhead, dunce, fool. (Cf. *num-pulu, chiluwii*.)

Chuni, n. (*fy-u*.) Bird. (Cf. *koni, inguni*.)

Chushi, n. (*fy-u*.) Steam, smoke, vapour. (Cf. *ushi*.)

Chusu, n. (*ŵa-ch*.) Waterbuck.

Chuŵo, n. (*fy-u*.) Case, sheath. (Cf. *chitŵo*.)

D is sometimes used for **L**, especially at the beginning of nouns of the *Li (ili)* class, e.g. *dango*, for (*i*) *lango*.

E- Often prefixed as a particle of emphasis to verbs and other words.

Efyefyo, Efyo, adv. Just so, thus, exactly, that is the way. (Cf. *ifi, ifyo*.)

-eka, -enka, a. (1) Alone, only, by itself, unique, singular, this and nothing else; (2) bare, plain, simple, unadorned. Often with *ndololo* or *lokoso* following, emphasizing the idea; or *-mo* preceding, e.g. *imo yenka*, just one, only one.

Eko, Eku, adv. There, then. Emphatic form of *uko, uku*. (Cf. *emu, emo, epo, elyo, ekuti*.)

Ekuti, conj. (common connective in narrative). And so, so, then, thereupon, and then. (Cf. *epo, lomb, kawili, kumfwa, na*.)

Ela, v. Separate husks from grain, winnow. Ap. *elela*.

Elela, v. Float, on water. (Cf. *sela*.)

Elushya, v. Explain, make clear, settle a dispute, decide a lawsuit (*mulandu*). (Cf. *pindula, alulula*, which are more used in W.L.)

Elyo, adv. emphat. Then, it was then. (Cf. *eko, ili, ilyo, ulo, ndulo*.)

Emba, v. Watch, keep an eye on. Ap. *embela*, esp. tend cattle, act as herdsman, goatherd, &c. Cs. Int. *embeshya*. (Cf. *mwembeshi*, and E.L. *Weta*.)

Enda, Yenda, v. Go, move, pass, depart, walk. Ap. *endela*, e.g. pay court to, visit, woo. Nt.

endeka, e.g. be fit for walking on, be passable, be a good road. Cs. Int. *endeshya, enshya*, e.g. (1) hasten, move; (2) go fast, hurry. *Kwenda mutende (uwino)*, live in peace (happiness). (Cf. *mulwendo, luendo, ya, ima, pinta*.)

Endela, v. Taste, take a taste of. (Cf. *sonda, ladula, tepela*.)

Enga, v. Make smooth on surface, rub smooth. (Cf. follg.)

Engula, v. Skim a liquid (beer, &c.), make smooth.

-*enka*, a. See -*eka*.

-*enu*, a. Your (pl.), yours.

Epepi, adv. (for *epa-ipi*). Just here, close by, quite near. (Cf. *-ipi*.)

Epo, adv. emphat. Here, there, now, then. Often as connective, and so, and then. (Cf. *apa, eko, mpamo*.)

Eshya, Yeshya, v. (1) Try, endeavour, attempt, make an effort; (2) test, prove, examine; (3) measure, weigh, estimate. (Cf. *pima, penda, mweshya*.)

-*esu*, a. Our, ours.

Ewa, v. Speak, say, talk. Ap. *ewela*. (Cf. *chedo, kedo, lawila, sosa, ti*.)

-*fi*, a. Bad, false, counterfeit. Usually of moral badness, i.e. of persons, and then commonly -*a wufi*, seldom of things. (Cf. *wufi, mbifi, -wi, wipa, wifi*.)

Fika, v. (1) Arrive, reach, get to (a place). Cs. *fikishya, fishya*; (2) place (a thing) across (another, crosswise), put right, adjust.

Filwa, v. Be overcome (defeated, baffled, beaten, exhausted). (Cf. *kanga*, and per. *chila, chikwa*.)

Fimba, v. Put thatch on (hut), thatch; (2) swell, swell up. (Cf. follg.)

Fimbula, v. Rv. of *fimba*, take thatch off (hut).

Fina, v. See **Finya**.

Findo, Findu, interrog. What? why? how? (Cf. *-ndu* and *chindo*.)

Fine, adv. and n. (sing. *chine*). In truth, really, truth, fact, reality. *Fine nene*, quite true, the real thing, absolutely right. (Cf. *-ne, -ine, kwine, une, chine*.)

Finga, v. Check, threaten, rebuke. (Cf. *pinga*.)

Fingula, v. Cut up (esp. of firewood). See **Tema, Tewa**.

Finya, Fina, v. (1) Pinch, squeeze, press hard; (2) be narrow (tight, heavy, oppressive); (3) cause pain, hurt, be painful, ache. Md. *-finine*.

Finyangwila, v. Squeeze out, rub out, e.g. of something in the eye. Also **Filangula**.

Fipaika, v. Beat, give a beating to. (Cf. *pama*.)

Fisa, v. Hide, conceal, cover. (Cf. *chifiso* and follg.)

Fisama, v. Be in hiding, hide oneself, lie in ambush. Ap. *fisamina*, hide from, lie in wait for.

-*fishi*, a. Of dark colour, black, handsome. (Cf. *fila, imfinshi, ufishi, ila*.)

Fishya, v. (1) Accuse, bring charge against; (2) make proposal (to parents) of marriage, i.e. *fishy-e-lashi (fishya ilyasi)*. (Cf. *fika, fikishya*.)

Fisunga, n. pl. (1) A thin kind of porridge, gruel; (2) a light sweet kind of beer. (Cf. *uwatwa*.)

Fita, n. (sing. *chita*). War, fighting, battle. (Cf. Swa. *vita, inkondo*.)

Fita, v. Be (become) black (dark, dirty, soiled). Cs. *fitishya*, Md. *-ile*. (Cf. follg.)

-*fitile*, a. Black, dark, dirty. (From *fila*, cf. *-fishi*.)

Fiweme, adv. Well, rightly. (Cf. *wama, -weme, paweme*.)

Fiwi, adv. Badly, wrongly. (Cf. *-wi, -fi, ifwi*.)

Fotola, v. Rub skin off, chafe.

Fufuta, n. Fog, haze, mist. (Cf. *chikunku*, *fuwe*.)

Fuka, v. (1) Smell badly, stink; (2) dig up, dig out. (Cf. *fukula*, *fukila*.)

Fukama, v. Bend the knee, kneel, squat on heels. Ap. -*ina*, e.g. sit on eggs. (Cf. *fukawila* and follg.)

Fukamuka, v. Unbend, straighten, stretch out. (Cf. *fukama*, *tandamuka*, *tambalala*.)

Fukana, v. Play, play games (as children). (Cf. *angala*, *pukuta*.)

Fukawila, v. Bend the knee, kneel, squat. (Cf. *fukama*.)

Fukila, v. Dig at (into, for, up). (Cf. *fuka* and follg.)

Fukula, v. (1) Dig out, dig up (cf. *fuka*, *fukila*); (2) talk against, slander. (Cf. *wepa*.)

Fukuta, v. (1) Stow away, put away, e.g. in bag, pocket (cf. *futika*, *ifukuta*); (2) blow (smith's bellows). (Cf. *muuwa*.)

Fula, v. (1) Abound, be in plenty (numerous, copious, full, flooded, overflowing), be enough, be too much, overflow (cf. *isula*); (2) hammer (metal), do smith's work (cf. *mufushi*). Md. -*fulile*, Nt. *fulika*, Ps. *fulilwa*, be hammered, be beaten. Cs. *fulishya*, *fushya*, e.g. fill up, pile up, do more and more, increase, add to.

Fulukila, v. Fall into (a hole). (Cf. *kulukila*.)

Fulumuka, **Fundumuka**, v. Rush away, rush off, make a dash, escape hastily.

Fulungana, v. Roll over and over.

Fulwa, v. Loathe, hate, be disgusted with. (Cf. *fula*? i.e. be filled up, have too much of. Also *pata*.)

Fulwe, n. (*wa-f*.) Tortoise.

Fuma, v. Go (come) out, go (start, depart) from, go away; (2) (of feelings) be roused (excited, stirred). Md. -*ine*, Cs. -*ya*, -*ishya*,

take (put, send) out (off, away, from).

Fumba, v. Ask question, inquire, ask. (Not W.L. Cf. *ipushya*.)

Fumbata, v. Close the fist (on), grasp.

Fumbika, v. Cover with hot ashes or embers, put in a hot place.

Fumpa, v. Be short (low, shallow). Md. -*fwimpile*, Cs. *fwimpishya*. (Cf. -*ipi*.)

Fumpumuka, v. Fall by chance, be let drop, slip from hand.

Funa, v. *F. wuta*, draw a bow. Md. -*ine*.

Funaika, v. Be feeble (weak, relaxed, exhausted). (Cf. *naka*.)

Funama, v. Lie on the face (face downwards). (Cf. *tuwama*.)

Funda, v. Strip off (e.g. skin, bark). (Cf. *fundula*.)

Fundi, n. (*wa-f*.) Metal-worker, smith, mechanic. (Swa. Cf. *chilolo*, *mashiri*, *chiwulumano*.)

Fundika, v. Tie in a knot, fasten. Ap. -*ila*. (Cf. *chifundu*.)

Fundula, v. Strip off (e.g. hide, bark). (Cf. *funda*.)

Funga, v. (1) Curl (fold, bend, coil) up, e.g. *lifunga*, curl up arms and legs; (2) fasten, tie, bind, make fast (otherwise than the common way, i.e. bark cord) (cf. Swa. *funga*); (3) miss, regret, feel loss of, long for (cf. *tashya*). Rp. *fungama*, Ap. -*amina*, be in the coils, be curled up, e.g. as snake. (Cf. follg. and *ifungu*.)

Fungula, **Fungulula**, v. Rv. of *funga*, uncurl, uncoil, unfold. Also Nt. *funguma*, be uncurled, uncurl itself.

Funika, **Ifunika**, v. Cover, cover over, put lid on. (Cf. *funukula*, *chifuniko*, *fununa*.)

Funta, v. Be mad (crazy, an idiot). (Cf. -*shilu*, *ushilu*, *chifuntu*.)

Fununa, **Funukula**, v. Uncover, take lid off. (Cf. *funika*.)

Funununa, v. (Of liquid in motion) bubble up, pour forth, ripple along. Ps. *fununwina*.

Fupa, v. Make an offering or present. See *Pupa*.

Fupula, v. Jerk (a fish out of the water).

Fusa, v. Eject from mouth, spit out. (Cf. *pala*.)

Fushya, v. See *Fula, Fulishya*.

Futa, v. Pay a fine, give compensation, settle a claim, e.g. *futa mulandu*; (2) † for *fula*, be abundant.

Fuwe, n. Drizzle, light rain. (Cf. *imfula, mulochi*.)

Fwa, v. (1) Die, be finished, be disused (worn out, useless). Md. *-fwile*, Cs. *fwishya*, kill; (2) strain, filter, Cs. *fwishya*. (Cf. Swa. *lusanso*.)

Fwaka, n. (*wa-f*.) Tobacco. (Cf. *kanshai, tongwe, intekwe, chambwa*.)

Fwala, v. Put on clothes, wear, dress (oneself). Md. *-fwile, -fwalile*, be dressed up (smart, in fine clothes). Ap. *fwalila*, dress up. Nt. *fwalika*, also Act. dress (a person). (Cf. *fwika, fwula*.)

Fwandula, v. Seize with claws (*fw. mala*), scratch, tear. (Cf. *tina, fwena*.)

Fwata, v. Babble, chatter, talk nonsense.

Fwaya, Fwaa, v. (1) Want, like, desire, wish for, intend; (2) seek, search for, look for; (3) find (after search), get. Md. *-ile*, Cs. Int. *-ishya*.

Fwe-, -fwe, pr. We, -used as prefix and affix. (Cf. *fwewo*.)

Fwempa, v. (Used of a springy, up and down, bending movement, as of hammock-pole, dancing, &c.) Bend, rebound, be springy. Rv. *fwempula*, Md. *-fwempwile*, bend, make bend (something springy, elastic). (Cf. *folig*.)

Fwemunuka, v. Be elastic, springy.

Fwena, v. Scratch (for relief). Also *Fwenya*. (Cf. *fwandula*.)

Fwenfwentela, v. (1) Sweep up, clear up, make tidy; (2) stalk game.

Fwenkula, v. *Fw. wuta*, draw a bow.

Fweŵo, pr. We. (Cf. *fwe-, -esu*.)

Fwika, Fwalika, v. Put clothes on, dress (another). (Cf. *fwala*.)

Fwimpa, v. Be short (low, shallow). (Cf. *-ipi, fumpa, talimpa*.)

Fwula, v. Undress (oneself), take off clothes. Md. *-fwile*. (Cf. *fwala*.)

Fya- Used as a plural prefix to express quantity, numbers, size, e.g. *fyanyika*, a number of rivers; *fyamapete*, many creases (folds, wrinkles). (Cf. *cha-*.)

Fyala, v. Produce (offspring), bear (fruit), beget. Ps. *fyalwa*, Nt. *fyalika*, Md. *-fyele*. Ap. *fyalila*, e.g. be a native of, be born at. (Cf. *twala, kata, sema*.)

Fyenkefyo, adv. Just so, exactly thus (i.e. *fyenka ifyo*). (Cf. *-eka*.)

Fyompa, v. Suck, suck up, lick up. (Cf. *onka*.)

Fyona, v. Blow the nose. (Cf. *mona*.)

Fyuka, v. Run off, run away, fly, escape. (Cf. *wutuka, lwutulo*.)

Gwapi, int. of incredulity or contempt. Nonsense! rubbish!

Words not found under I may be looked for under IN or N or LI.

I-, Li-, Ili-, class-prefix (sing.) of nouns with plur. prefix *Ma*. See *Li*.

Iala, Liala, n. (*malu*). Claw, talon. (Cf. *chala, chalyala*.)

Iamba, Liamba, n. (*mamba*). Scale (of fish).

Icheche, n. (*ma-ch*.) Fence (of enclosure). (Cf. *chipango*.)

Ifi, adv. Thus, so. (Cf. *ifyo, efyo*.)

Ifina, n. Usu. in pl. i.e. *mafina*, matter, pus. (Cf. *chifina*, *finya*.)

Ifingwa, **Ilingwa**, **Mafingwa** (plur.), n. Anything thrown, rolling, falling, e.g. stones, sticks, earth, rubbish.

Ifiwi, n. (plur.) Crime, evil-doing. (Cf. *chiwi*, *-wi*.)

Ifukuta, n. (*ma-f*.) Bag, pocket. (Cf. *itumba*, *fukuta*.)

Ifumbi, **Ivumbi**, n. (*ma-f*.) Size, dimensions, length, thickness, girth, height. (Cf. *mutambo*.)

Ifumo, **Ivumo**, n. (*ma-f*.) (1) Womb, belly, pregnancy. (Cf. *ipafu*.)

Ifumu, n. (*ma-f*.) Spear. (Cf. *infumu*, *ufumu*.)

Ifungo, **Lifungo**, n. (*ma-f*.) Bag, bundle. (Cf. *funga*, *ifukuta*.)

Ifungu, **Ivungu**, n. (*ma-f*.) (1) Empty space under bed, stool, &c.; (2) coil, roll, fold (e.g. of snake). (Cf. *funga*.)

Ifupa, **Fupa**, n. (*ma-f*.) Bone.

Ifusu, n. (*ma-f*.) Wooden mortar for pounding grain, &c. (Cf. *munshi*, *twa*, *iwende*.)

Ifwasa, **Ifwaza**, n. (*ma-f*.) Stone used for fire-place, three supporting a cooking-pot. (Cf. *ishiko*, *chifwasa*.)

Ifyo, **Ifyifyo**, adv. Thus, just so, exactly, truly, indeed. (Cf. *ifi*, *efyo*.)

Ika, v. Come (get, go) down, descend (e.g. from hill, tree). (Cf. *tantamuka*, *seluka*.)

Ikala, **Kala**, v. Be, continue, remain, dwell, stop, sit. *Ik. mulandu*, hear a dispute, decide a case. Md. *-ichele*, Ap. *kalila*, Nt. *kalika*, e.g. be inhabited, be inhabitable; also Cs. makesit down. Int. *kalishya*, sit quite on ground.

Ikanga, **Kanga**, n. (*ma-k*.) Guinea-fowl.

Ikani, n. (*ma-k*.) Usually in the plur. *makani*, talk, news, gossip, conversation, argument. (Cf. *itashi*.)

Ikata, **Kata**, v. (1) Hold, seize, catch hold of, grasp; (2) bear

(fruit), produce. (Cf. *twala*, *fyala*.) Md. *-ikete*, Cs. *ikatishya*, *ikashya*, Rv. *katana*, e.g. *katana chidzuza*, form friendship.

Ikoko, n. (*ma-k*.) Stalk (of sorghum).

Ikombo, n. (*ma-k*.) Navel. (Cf. *mukowa*.)

Ikonde, n. (*ma-k*.) (1) Marks tattooed on side of face (cf. *nembo*); (2) banana (plant and fruit.)

Ikonko, n. (*ma-k*.) Fruit (edible) of the *mukonko* (tree).

Ikosa, **Ikoza**, n. (*ma-k*.) Ivory ring, worn as bracelet.

Ikoshi, **Ikosi**, n. (*ma-k*.) Nape of neck. (Cf. *mukoshi*.)

Ikowa, n. (*ma-k*.) Oar. (Cf. *kowa*.)

Ikowelo, n. (*ma-k*.) Usually in plur., stockade (of village), palisading, fence. (Cf. *ilingu*.)

Ikufi, **Likufi**, n. (*ma-k*.) Knee.

Ikumbi, n. (*ma-k*.) Cloud.

Ikumi, n. (*ma-k*.) Ten.

Ikundwe, n. A preparation of bark used in dressing the hair.

Ila, **Lila**, n. (*mala*). Usually in plur., contents of abdomen, bowels, entrails. (Cf. *ifumo*, *ipafu*, *chifu*.)

Ila, v. Get dark, dusky, gloomy (of twilight). (Cf. *mailo*, *lelo*.)

Ilala, **Wilala**, n. The Lala country, i.e. of the Lala people. (Cf. *mulala*, *chilala*, *wilala*.)

Ilamba, n. (*ma-l*.) (1) Usually in plur., iron ore, for smelting (cf. *lube*); (2) belt (but W.L. commonly use *mukwandala*); (3) the Lamba country, also *Wilamba*.

Ilangaluko, n. (*ma-l*.) Thought, remembrance, care, anxiety. (Cf. *langaluka*.)

Ilango, (also) **Dango**, n. (*ma-l*.) (1) Direction, advice, order; (2) plan, scheme. (Cf. *langa*, *kalango*, *mulangwe*.)

Ili, **Li**, conj. When. (Cf. *lisa*, *lino*, *ilyo*.) Also class-prefix sing. (Cf. *i-*, *li-*.)

Iliashi, n. (*ma-l.*) Talk, conversation, gossip, rumour, news. (Cf. *makani.*)

Ilili, n. See **Malili**.

Ililila, v. Go on business (errand, engagement), be sent away, be gone away (for something). (Cf. *ilishya*, and perh. *ya*, v. go. Ap. (*y*)*ilila*, (*y*)*ililika*. Also *ilishya*, *ililwa*.)

Ililo, n. (*ma-l.*) (1) Usually in plur., mourning for dead, lamentation (cf. *lila*); (2) something burning, candle, lamp (cf. *mulilo*).

Ililwa, v. Be employed, be on service, be engaged. (Cf. *ililila*.)

Ilima, n. (*ma-l.*) File, rasp.

Ilinga, n. (*ma-l.*) Stockade, village fence. (Cf. *ikowelo*.)

Ilino, **Lino**, **Dino**, n. (*meno*). Tooth.

Ilinso, **Liso**, **Diso**, n. (*menso*, *meso*). Eye. (Cf. *chinsu*.)

Iliri, n. (*maliri*). See **Malili**.

Ilishya, v. Send, employ, cause to go (on errand, business). (Cf. *ililila*, and follg.)

Ilombe, n. (*ma-l.*) Child (male or female). (Cf. *mwana*.)

Ilowa, **Lilowa**, n. Soil, earth.

Ilua, n. (*ma-l.*) Flower, blossom.

Iluendo, n. (*ma-l.*) Joint, joining, knot (in tree or reed). (Cf. *lunda*.)

Ilungu, n. (*ma-l.*) Treeless, grassy depression in forest with a stream through it. (Cf. *lusensa*.)

Ilyo, adv. Then. (Cf. *ili*, *elyo*, *ulo*, *ndulo*.)

Im- Words not found under **IM** may be looked for under **M**.

Ima, v. (1) Rise up, get up, stand, be erect (upright, steep); (2) make a start, go off, go away, depart; (3) stand still, stop. Md. -*imine*, also as a. upright, steep. Ap. *imina*, *iminina*, Nt. (and Cs.) *iminika*, e.g. set up, fix upright, Cs. *imiya*, *imya*, e.g. raise up, lift, take up, also *imishya*, make upright, make go away, send off. (Cf. *imaka*, *imakana*.)

Imaka, v. Build (a hut, house). (Cf. *aka*.)

Imakana, v. Stand still, stop. (Cf. *ima*.)

Imba, v. (1) Dig (cf. *chimbo*); (2) sing. (cf. *luimbo*).

Imbako, n. (—) Snuff-box. (Cf. *intekwe*.)

Imbala, n. (*ma-m.*) Bullet. (Cf. *chipolo*.)

Imbalale, n. (—) Leopard. (Cf. *inkense*, *shiluwe*.)

Imbaliwali, n. (—) Jigger. Also **Iwundu**.

Imbaso, n. (—) Adze. (Cf. *wasa*.)

Imbata, n. (*ma-m.*) Duck.

Imbawala, n. (—) Bushbuck. Also **Chiwawala**, **Shikiwangwe**.

Imbelele, n. (—) Sheep.

Imbelo, n. (—) Light-hole, window. (Cf. *chipesi*, *chipunda*.)

Imbeshi, n. (—) Herdsman (of cattle, goats, &c.). (Cf. *embela*, *mwembeshi*.)

Imbowa, n. (—) Field-rat.

Imbia, n. (—) Earthen cooking-vessel. (Cf. *inongo*.)

Imbifi, n. (—) A bad man, rascal, rogue. (Cf. -*fi*.)

Imbili, n. (—) Rumour, news, fame, renown.

Imbilo, n. (sing. *ludilo*). Used as adv., running, with speed, quickly, hastily. (Cf. *ludilo*.)

Imbishi, n. (—) Zebra. Also **Chimbwete**.

Imbokoma, n. (—) Tobacco-pipe. (Cf. *kawokoma*, *intuntu*.)

Imboni, n. (—) (1) Pupil of eye; (2) eyewitness, evidence, proof. (Cf. *wona*, ? (2) not W.L.)

Imbono, n. (—) Castor-oil. (Cf. *mbono*, *muwono*.)

Imbote, n. (—) A sweet beer, fermented honey. (Cf. *uwawa*.)

Imbuli, n. (—) Young girl (not adult). (Cf. *chisungu*.)

Imbusa, n. (—) Infant, baby. Also *mwana*, *mbusa*. (Cf. *ng'ankwa*.)

Imbushi, n. (—) Goat.
Imbuwu, n. (—) Buffalo. (Also *Mbowo*, *Inyati*.)
Imbuya, **Mbuya**, n. (*wa-m.*) Grandmother. (Also *Mukuku*.)
Imbwa, n. (—) Domestic dog.
Imchelwa, n. (—) Fireplace of smelting-furnace. (Cf. *inyumbi*.)
Imfinshi, n. (—) Darkness, blackness, gloom. (Cf. *fit*, *-fishi*.)
Imfula, n. (—) Rain. (Cf. *mainsha*, *mulochi*, *loka*.)
Imfumu, n. (—) See *Infumu*, chief.
Imfungaushi, **Mfungoshi**, n. Cluster of bees. (Cf. *chilela*.)
Imfuti, n. (—) See *Infuti*, gun.
Imfw, n. See *Lumfw*, grey hairs.
Imia, n. Obstinacy, stubbornness, self-will. (Cf. *ima*.)
Iminda, n. (*ma-m.*) Rising ground between streams, watershed.
Iminina, **Iminika**. See *Ima*.
Imita, v. Be heavy (with child, pregnant). (Cf. *ifumo*, *ipafu*.)
Imkopa, n. (—) Wallet (of skin), satchel, pouch. (Cf. *inkomwe*.)
Impafwa, n. (—) Lung.
Impaka, n. (—) A (kind of) wild cat.
Impampa, n. (—) Stick, used as ladle or spoon, for stirring. (Cf. *luchoncho*.)
Impande, n. (—) Shell used as ornament.
Impanga, n. (—) Forest, jungle, bush. (Cf. *iyamba*, *mayamba*.)
Impapa, **Impapwa**, n. (—) Skin, hide. (Cf. *chipapa*, *chisewa*.)
Impashi, n. (—) A (kind of) ant. (Cf. *muswa*.)
Impele, n. (—) Sores, skin eruption.
Impelembe, n. (—) Sable (buck).
Impelo, n. (—) Grinding-stone (for grain). (Cf. *pela*, and *chinone*.)
Impepe, n. (—) A small (kind of) bat. (Cf. *mulimo*.)

Impepo, n. (—, and *ma-p.*) (1) Air (in motion), wind, cold, draught; (2) spirit (disembodied). (Cf. *mu-shimu*, *mupashi*, and *pepa*.)
Impete, n. (—) Ring. (Cf. *peta*.)
Impiano, n. (—) Inheritance, estate of deceased person. (Cf. *piana*.)
Impindi, n. (sing. *lupindi*). Period of time, occasion. *Shino mpindi*, now, on this occasion.
Impinga, n. (—) A (magic) charm, worn for security, defence. (Cf. *inshita*, *pinga*, *chipela*.)
Impini, n. (—) Adder.
Impoyo, n. (—) Reed-buck.
Impuku, n. (—) Sharp stake for digging holes. (Cf. *chisongwelo*.)
Impulu, n. (*ma-m.*) Silly mistake, blunder, folly. (Cf. *pua*, *pua*, and follg.)
Impumfya, n. (—) Foolish pride, conceit, impudence, rudeness, insult. (Cf. *impulu*.)
Impumi, n. (—) Forehead.
Impundu, n. (*ma-m.*) Twins of the same sex. Also *Mupundu*. (Cf. *mapasa*.)
Impunga, n. (—) Rice (grain and plant).
Impwishi, n. (—) Cow. (Cf. *ing'ombe*.)
Imsitu, n. (—) Thicket, under-wood, bush.
Imsungusa, n. (—) Contents of egg (esp. yolk). (Cf. *isana*.)
Imtoto, n. (—) Colouring-matter (earth, plaster, paint), colour.
Imtulesua, n. *Ku mtulesua*, (to) sun-rising, east, eastward. (Cf. *tula*, *kasua*.)
Imtundu, n. (—) Cattle-disease.
Imuka, v. Come out, be drawn out (of hole). (Cf. *imuna*.)
Imumba, n. (—) Steep, river bank (of clay, earth). (Cf. *chiwumba*.)
Imuna, v. Open (a hole, aperture, gap), unstop, take out plug. (Cf. *shinkula*, *imuka*.)

Imuniko, n. See Muniko.

IN-. Words not found under In may be looked for under N or I.

Ina, Inya, adv. Yes, very well, it is so.

Ina, v. Be (get) fat, be sleek. Md. -*inine*, used as a., fat, plump, in good condition.

Inama, v. Bend down, stoop, slope down, bow down. (Cf. *inuka*, Md. -*ineme*, Cs. *inamishya*.)

Inama, n. (—) (1) Animal, brute, beast; (2) game, buck; (3) flesh, meat. (Cf. *muneſu*, *chinane*.)

Inanda, Ing'anda, Nanda, n. (—, and *ma-n*.) Native hut, cottage, house.

Inchense, n. (—) Leopard. (Cf. *inkense*.)

Inchisa, n. Kindness, liberality, pity; also other strong feelings, e.g. anger. (Cf. *chifundo*, *chisa*.)

Inchiwa, n. (—) Dove. Also *Chiwa*.

Inchonoho, n. plur. of *luchoncho*, q.v.

Inda, n. (—) Louse.

Indala, n. (—) Eye-glass, field-glass. (Cf. *wala*, ? lit. something shining.)

Indalama, n. (—) Coin, cash, shilling.

Indalawa, n. (—) Rust.

Indalila, n. (—) Brass anklet, bracelet. (Cf. *butale*.)

Indewelewe, n. (—) Ear ornament.

Indoshi, n. (—) Wizard, witch. (Cf. *lowa*, *muloshi*, *infwiti*.)

Indowo, n. (—) Fish-hook. (Cf. *insanta*, *lowa*.)

Indume, n. (*wa-n*.) Brother, son (in relation to sister or mother). (Cf. *inkashi*.)

Induwulula, n. (—) Bird-call made with a piece of horn (*musembe*). (Cf. *lusangwa*.)

Induwulwa, n. (—) Rescuer, preserver, ransom. (Cf. *lwbula*.)

-ine, -ne, a. Good (in any sense): (1) pleasing, nice, pretty, fine,

sweet; (2) right, true, honest, kind, just; (3) real, genuine, actual; also (4) self, the very one, the particular one, by oneself (itself). (Cf. *mwine*, *dwine*, *dwunino*.)

Infuti, n. (—) Gun. (Cf. *chisongo*.)

Infwa, n. (—) A dead thing. (Cf. *fwa*, *chitumbi*.)

Infwi, n. plur. See Lumfwi.

Infwiti, n. (—) Wizard, witch. (Cf. *ufwiti*, *indoshi*.)

Ingala, n. (*ma-n*.) Feather.

Ingami, n. (—) Innocent party (in a case of witchcraft).

Ingana, n. (—) Pad (of grass for carrying load on head or shoulder). (Cf. *inkata*.)

Ing'anda, n. (—, and *ma-n*.) House. See Inanda.

Ing'anga, n. (—) Doctor, medicine-man. (Cf. *mung'anga*, *shing'angu*.)

Ing'ansa, n. (—) Piece of bark cloth. Also *Insansa*. (Cf. *lukwa*.)

Ingawa, n. (*ma-n*.) Debt.

Ingawo, n. (—) Shield.

Inge, n. (—) Scorpion.

Ingele-gele, n. (—) Health, healthy condition, a good climate, a healthy spot.

-ingi, -inji, a. Many, much, enough, plenty, too many, too much.

Ingila, Injila, v. Come (go) in, enter, pass into. Md. -*ingile*, Ap. *ingilila*, Cs. Int. -*ishya*, e.g. put (take, place, force) in, admit; (2) interfere, intrude.

Ingolwa, n. (—) Horn used as wind-instrument. (Cf. *lusengo*.)

Ing'oma, n. (—) Drum.

Ing'ombe, n. (—) Ox, cow, cattle. (Cf. *imprwishi*, *muchende*.)

Ing'ondo, n. (—) Bark cloth. (Cf. *lukwa*.)

Ing'onkwa, n. (—) See Inkonkwa.

Inguluwe, n. (—) Bush pig.

Ingumba, n. (—) Barren woman.

Inguni, n. (—) Honey-bird. (Cf. *chuni*.)

Inguo, **Nguo**, n. (—) Any material for clothing, bark cloth, cloth, calico. (Cf. *insalu*.)

Ingwena, n. (—) Crocodile.

Inika, **Nika**, n. (*ma-n.*, *fya-n.*) River, stream.

-inji, a. See -ingi.

Injili, **Ingili**, n. (—) Wart-hog.

Inkakashi, n. Acidity, sourness, bitter taste.

Inkalamba, n. (—) Messenger, one sent with a summons or invitation. (Cf. *ishingshi*.)

Inkalamu, n. (—) Lion. Also *Shumbwe*. (Cf. *shumfuwa*.)

Inkana, n. (—) Share, portion, part. (Cf. *kanya*.)

Inkanda, n. (—) Skin, hide, leather, strap, bark. (Cf. *impapa*, *chisewa*.)

Inkanga, n. (—) Small-pox. Also *Chingwali*.

Inkansa, n. (sing. *lukansa*.) Anger, fury, cruelty, passionate acts or words. (Cf. *ukali*, *ululu*.)

Inkasalo, n. (—) Sweat. Also *Chiwe*, *Matukula*.

Inkashi, n. (*wa-n.*) Sister, daughter (in relation to brother, father). (Cf. *indume*.)

Inkashya, n. (—) Unseasoned (tasteless, insipid) food, lack of relish (flavour). (Cf. *chantonto*.)

Inkasu, n. (—) Niggardliness, greed, meanness, selfishness. (Cf. *utani*.)

Inkata, n. (—) Grass pad (for carrying load on head or shoulder). (Cf. *ingana*.)

Inkense, **Inchense**, n. Leopard. (Cf. *imbalele*, *shiluwe*.)

Inkoka, n. (—) (1) Bunch, knot, protuberance (cf. *chikokolwa*); (2) cluster of bees (cf. *chilela*).

Inkole, n. (—) Captive in war, prisoner.

Inkoli, n. (—) Knobbed stick, club. Also *Chinkoli*, *Kankoli*.

Inkombalume, n. (*wa-n.*) Hunter of elephant. (Cf. *chiwinda*, *mupalu*.)

Inkombo, n. (—) Dry shell of gourd, calabash. (Cf. *chipanda*, *chinkuli*.)

Inkomwe, n. (—) Wallet, bag, satchel, pocket. (Cf. *mukopa*.)

Inkonde, n. (—) Cry, note, voice (of man, animal, bird. E.L. *ishiwu*).

Inkondo, n. (—) War, fighting, battle. (Cf. *chita*, *fitu*.)

Inkone, n. (—) Fist, knuckle. (Cf. *chimfunshi*.)

Inkonkwa, **Ing'onkwa**, n. Sucking child. (Cf. *konka*, *onka*.)

Inkonshi, n. (—) Hartebeest.

Inkontwe, n. (—) A (kind of) monkey.

Inkope, n. (—) (1) Eyelash. In plur. (1) appearance, look; (2) modesty, shame, discomposure. (Cf. *insoni*.)

Inkosa, n. (—) Physical strength, force, vigour, health, power. (Cf. *ifiso*, *kosa*.)

Inkulimba, n. (—) A (kind of) pigeon. (Cf. *inkunda*.)

Inkulunkulu, adv. Violently, hastily, with a rush.

Inkumba, n. (—) Domestic pig. (Cf. *inguluwe*.)

Inkumbu, n. (—) (1) Consideration, attention, care, compassion; (2) pity, sympathy. (Cf. *kumbuka*, *ichisa*.)

Inkunda, n. (—) Pigeon.

Inkunde, n. (—) A (kind of) bean.

Inkuni, n. Firewood. See *Lukuni* (sing.).

Inkunka, n. (—) Hut, hovel (poles resting on the ground and meeting overhead).

Inkunkila, n. (—) A (kind of) monkey.

Inkwashi, n. (—) A (kind of) hawk.

Inondo, n. (—) Anvil, piece of iron set upright. (Cf. *chifulo*.)

Inongo, n. (—) Earthen vessel, for water and cooking, &c. (For other vessels, cf. *chipiko*, *chitalo*, *chisimpwilo*, *chikarango*, *imbisa*, *chipikilo*, *lulilo*, *munkombe*, *mutondo*, *mwipika*.)

Insaka, n. (—) Open shed (circular roof, no walls), used as common resort for talking, hearing cases, &c. (Cf. *chitenje*.)

Insako, n. (—) A (kind of) basket. (Cf. *chiipe*.)

Insala, n. (—) Hunger, famine, scarcity of food.

Insalu, n. (—) Any woven material, calico, cloth, clothes. (Cf. *inguo*, *chisansa*.)

Insamba, n. (—) Otter. (Cf. *samba*.)

Insambo, n. (—) Brass wire.

Insamu, n. (—) Old (torn, worn out) clothes, rags, tatters.

Insanguni, n. (—) A water-snake.

Insansa, n. (—) Bark cloth. (Cf. *chisansa*, *lukwa*.)

Insanta, n. (—) Fish-hook. (Cf. *indowo*.)

Insase, n. (—) Rays of light, dazzling light, glitter, radiance.

Insawi, **Isawi**, n. (—) Fish (of any kind).

Inseko, n. (—) Laughter, smile, joy, mirth, happiness. (Cf. *seka*, *sangala*.)

Insela, n. (—) Tassel (of cap).

Insele, n. (—) Used of any forcible, pointed, telling utterance, or expression, e.g. argument, reproof, retort, remonstrance, sarcasm, &c. Also *Isele*.

Inselelo, n. *Ku nselelo*, down stream. (Cf. *ku nyanshi*.)

Insembe, n. (—) Husk (of grain).

Insengwe, **Insengu**, n. Open space, outside a house. *Pa nsengwe*, out of doors, outside, in the open. (Cf. *isonde*, *lusensa*.)

Insenselo, n. (—) Bell, worn on leg, or for hunting-dogs. Cf. *luidu*.)

Inseula, n. (—) Pookoo (buck).

Inshawa, **Nshyawa**, n. (—) Ground-nut. (Cf. *chiputi*.)

Inshenshi, n. (—) Cane-rat.

Inshiku, **Nsiku**, n. (—) Day, period of twenty-four hours, beginning at sunset. *Inshiku shyonse*, every day, always. *Nshiku shino*, these days, nowadays. *Nshiku shya kale*, old times, long ago. (Cf. *ushiku*, *kasua*, *lusua*.)

Inshila, n. (—) Path, road, way. (Cf. *museu*, *mukwakwa*.)

Inshima, n. (—) Porridge. (Cf. *chishima*, a large plate of porridge.)

Inshimba, n. (—) A (kind of) wild cat.

Inshimu, n. Bees (sing. *lushimu*).

Inshinko, n. (—) Stopper (cork, bung), anything to fill a hole. (Cf. *shinkila*, *shinkula*.)

Inshiso, **Inohiso**, n. See *Ohinso*.

Inshita, n. (—) A (magic) charm, worn for security. (Cf. *impinga*.)

Inshye, n. (—) Locust. Also *Insombe*.

Insofu, n. (—) Elephant, ivory, tusk (as article of trade). Elephants are also called, *michila kawili*, *mafimbwa nguo*, (big males) *inkungulu*, *imgole*, (young male) *chiluwa wapalu*, (female) *nina njovu*, (tuskless) *mungwa*.

Insoka, n. (—) A snake (of any kind).

Insoke, **Insochi**, n. (—) Prickles (from grass, &c.).

Insombe, n. (—) Locust. Also *Inshye*.

Insongo, n. (—) Eland.

Insoni, n. (—) Shyness, modesty, shame; (2) depression, wretchedness; (3) compassion, pity. (Cf. *inkope*, *chifundo*.)

Insona, n. (—) Poles used as rafters. See *Lusonta*, sing.

Insuka, n. (—) Tail (of bird). (Cf. *muchila*.)

Insumbi, n. (—) Fowl.

Insumbu, n. (—, and *ma-s*.) Island.

Insuntwe, n. (—) Hyena. (Cf. *chimbolo*.)

Insununu, n. (—) A (kind of) bamboo. (Cf. *intele*.)

Inswindi, n. (—) A man who has no children (impotent). (Cf. *ingumba*.)

Intafu, n. (—) Ball of india-rubber. *Anta ntafu*, play at ball (throwing and catching). (Cf. *mupila*.)

Intalangwa, n. Game with arrows and pumpkins.

Intanda, n. (—) Star. (Cf. *kawangawanga*, *katandala*.)

Intandwe, n. Girdle, waistband. (Cf. *mukwandala*.)

Intekwe, n. (—) Snuff. (Cf. *fwaka*, *imbako*.)

Intele, n. (—) A (kind of) bamboo. (Cf. *insununu*.)

Intenda, n. (—) Sickness, disease. (Cf. *tenda*, *uluwele*.)

Intengulushya, n. *Kanwe intengulushya*, the little finger. (Cf. *munwe*.)

Intinina, n. (—) Bead necklace.

Intiwi, n. (—) Breast, chest. Also *Katiwi*. (Cf. *chifua*.)

Intomba, n. (—) Small-pox. (Cf. *inkanga*, *chingwali*.)

Intulo, n. (—) First appearing, origin, source, rise, beginning. (Cf. *tula*.)

Intundu, n. (—) Line, row, of women only. (Cf. *mulongo*.)

Intuntu, n. (—) Bowl of pipe. (Cf. *imbokoma*.)

Inuka, v. Rise up (from bending, stooping), straighten oneself. (Cf. *inama*, *inuna*.)

Inuma, **Numa**, n. (—) Back of body (cf. *musana*); (2) back part, rear, backward direction. Also adv., back, behind. *Kufut-e-numa*, to walk backwards. *Londa numa*, follow behind. (Cf. *kunuma*, *panuma*.)

Inuna, v. Lift up, raise up. Md. *-inuile*. (Cf. *inuka*, *nyamuna*.)

Inungi, **Inyunji**, n. (—) Porcupine.

Inya, adv. Yes, it is so, very well. Also *Ina*.

Inyambwe, n. (—) A mode of swimming, hand over hand.

Inyanga, n. (*ma-n*.) Tusk of elephant. Also *Munyanga*.

Inyangu, n. See *Lwinyangu*.

Inyati, n. (—) Buffalo. Also *Imbowo*, *Imbuwu*.

Inyenda, n. (—) Native needle. (Cf. *kanyenda*, *shingano*.)

Inyisa, n. (—) Ferule of spear.

Inyumbi, n. (—) Iron-smelter's furnace.

Inyumbu, n. (—) Gnu.

Ipa, v. See *Wipa*.

Ipafu, n. (*ma-p*.) Belly, womb, pregnancy. *N-e-pafu*, pregnant. (Cf. *ifumo*, *intita*, *kapafu*, *lupafu*.)

Ipala, n. (*ma-p*.) Baldness, bald head.

Ipanga, n. (*ma-p*.) House of chief. Also *Mwipanga* (i.e. *mu ipanga*).

Ipapiko, **Ipapatiko**, **Ipapamiko**, n. (*ma*.) Wing. (Cf. *ipiko*, *ipindo*.)

Ipaya, v. Put to death, kill, murder. Md. *-ipeye*, Rp. *ipayana*, fight, Nt. *ipayika*, Ps. *ipayiwa*. *Lipaya*, commit suicide.

Ipewa, n. (—) Roan (buck).

-ipi, a. Short, low, shallow. *Pepi* (*pa ipi*), near, close, nearly. (Cf. *fwimpa*, *muwipi*, and follg.)

Ipifya, v. Make short, shorten. (Cf. *-ipi*.)

Ipula, v. Take out (of cooking-pot). (Md. *-ipwile*.)

Ipunde, n. (*ma-p*.) Curse, oath. (Cf. *lapa*.)

Ipushya, v. Question, inquire of, ask. Cs. and Int. *ipushishya*, question closely. (Cf. *fumba*.)

Isa, v. Come, approach, arrive. Md. *-ishile*. *-a kuisa*, coming next, following, future.

-isa, a. Which? (Cf. *lisa*, *kwisa*.)

Isako, n. (*ma-s.*) Feather, fur (animal), hair, wool. (Cf. *mushishi*, *ingala*.)

Isala, v. Shut, close (entrance, door). Md. *-isele*. (Cf. *isula*.)

Isamba, n. (*ma-s.*) Lower part, foot, bottom (of tree, hill. W.L.).

Isamiko, n. (*ma-s.*) Ornament, decoration, fittings, furniture. (Cf. *sama*.)

Isampi, n. (*ma-s.*) Branch (of tree), bough.

Isana, **Lisana**, n. (*ma-s.*) Egg.

Isanahi, n. (*ma-s.*) Child's toy-house.

Isawi, n. (*ma-s.*) A large fish. (Cf. *insawi*.)

Isati, n. (*ma-s.*) Stalk (of maize, millet, sorghum). (Cf. *ikoka*.)

Isauko, n. (*ma-s.*) Hardship, suffering, misery. (Cf. *sauka*.)

Ise, n. (*mase*). Hoe. (Cf. *luse*.)

Iseko, n. (*ma-s.*) Laughter, joke. (Cf. *seka*.)

Isele, n. (*ma-s.*) See *Insele*.

Isembe, n. (Large) axe. (Cf. *katemo*.)

Ishi, v. (1) Know, be acquainted with, have in mind; (2) know how, understand, be able. Md. *-ishile*. Cs. and Int. *ishishya*, *ishya*, e.g. remind, remember, know well. (Cf. *ishywa*, *ishiwila*, *uishi*, *ulishi*.) *Wishi*, *Ulishi*, one (who) knows, a clever (expert, well-informed) person.

Ishiko, n. (*ma-s.*) Cooking-place, kitchen. *Peshiko* (*pa ishiko*), cooking-place. (Cf. *shika*.)

Ishililo, n. (*ma-s.*) Ending, end. (Cf. *shila*, *mushilo*.)

Ishilu, n. (*ma-s.*) A madman. (Cf. *shilu*, *ushilu*, *funta*.)

Ishilya, n. (*ma-s.*) Side (of river, i.e. one of two sides, and usually) farther side, other side, i.e. *p-e-shilya*. *Lino ishilya*, this side. (Cf. *luwali*, *itala*.)

Ishimba, n. (*ma-s.*) Foot of elephant, hippopotamus, or rhinoceros.

Ishina, n. (*ma-s.*) (1) Name; (2) root (of tree, above ground). (Cf. *mushyu*.)

Ishingoshi, **Ishingauahi**, n. (*ma-s.*) Messenger, one sent about on errands. (Cf. *shinga*, *inkalamba*.)

Ishiwa, n. (*ma-s.*) Pool in river, broad sheet of water. (Cf. *chishiwa*.)

Ishiwa, v. (1) Know, know of, be acquainted with, understand; (2) know how, be able (to). Ap. *-ila*, Cs. *-ishya*. (Cf. *ishi* and follg.)

Ishiwi, n. Sound, utterance, voice, cry (of any kind). (Not W.L. Cf. *ishi*.)

Ishiwila, v. Be accustomed to, familiar with, used to, tamed, domesticated. (Cf. *ishywa*.)

Ishiwilo, **Ishiwishyo**, n. (*ma-s.*) Sign, mark, token, indication, information, advice, hint, warning, direction, order. (Cf. *ishi*, *ishywa*.)

Ishyala, n. (*ma-s.*) Rubbish heap. Usually in plur., leavings, remains, scraps, rubbish. (Cf. *shyala*, *shia*.)

Ishyamo, n. (*ma-s.*) Disaster, failure, ill-luck, misfortune, accident, loss in trade. (Cf. *shyama* and follg.)

Ishyuko, n. (*ma-s.*) Advantage, success, good luck, gain, prosperity. (Cf. *shyuka*.)

Isonde, n. Outside. *Kwisonde*, *pesonde*, outside, inside out, upside down. (Cf. *insengwe*, *panse*.)

Isonga, n. (*ma-s.*) Sharp point, tip (of tool, weapon, &c.). (Cf. *songa*.)

Isono, **Isunu**, n. (*ma-s.*) A helping of food, mouthful, bite, morsel taken in the fingers. (Cf. *sunu*, *tanta*, *kusa*, *mukusu*.)

Isula (sometimes *iula*), v. (1) Be full, be filled up (of a river), be in flood; (2) open (door, box, &c.). Md. *-isule*, Cs. *isushya*, *isulishya*, Ap. *isuila*. (Cf. (1) *fula*, *kula*, (2) *isala*.)

Isunu, n. See *Isono*.

Ita, v. Call, summon, invite. (Cf. *itawa*.)

Itako, n. (*ma-t*.) Buttock, haunch, ham.

Itala, n. (*ma-t*.) Side, (of position) far side, other side. Adv., *kwitala*, *petala*. (Cf. *ishilya*, *uluwali*.)

Itawa, n. (*ma-t*.) Indian corn, maize.

Itawa, v. Answer a call, respond, reply. (Cf. *ita*.)

Itenga, n. (*ma-t*.) River-pool. (Cf. *chishiwa*.)

Itete, n. (*ma-t*.) A (kind of) reed. (Cf. *itowo*.)

Itila, v. Pour out, pour away. (Cf. *tulula*.)

Itipa, n. Usually in plur. *matipa*, mud.

Itongwe, n. (*wa-t*.) Tobacco (plant and leaf). (Cf. *fwaka*, *kanshai*.)

Itowo, n. (*ma-t*.) (1) Cheek (cf. *lutowo*); (2) a (kind of) reed (cf. *itete*).

Itoyi, n. (*ma-t*.) Ash (of fire), ashes. (Cf. *mulalo*.)

Itufi, n. (*ma-t*.) Dung, excrement. (Cf. *chitufi*.)

Ituka, n. (*ma-t*.) Abuse, bad language, insult. Usually in plur. (Cf. *matushi*, *tuka*.)

Itumba, n. (*ma-t*.) Bag, bale, bundle, sack. (Cf. *ifukuta*, *lupafu*.)

Itushi, n. (*ma-t*.) Abusive expression, insult. (Cf. *tuka*, *ituka*.)

Iulu, n. Upper part (region, portion, side, top). (Usually with prep. *kwiulu*, *penlu*, *mwiulu*. Cf. *mulu*.)

Ivumbi, n. See *Ifumbi*.

Ivumo, n. See *Ifumo*.

Iwa, v. Steal. Md. *-iwile*. (Cf. *pompwe*, *mungo*.)

Iwala, n. (*ma-w*.) (1) Spot, band (of colour), stripe; -a *mawala*, striped, speckled, spotted. (Cf. *iwanga*.)

Iwalla, n. (*ma-w*.) Plantation,

cultivated field, garden. (Cf. *munda*.)

Iwanga, n. (*ma-w*.) Spot, streak (of colour), band, stripe. (Cf. *iwala*.)

Iwe, **Ibwe**, n. (*matwe*, *mabwe*). A stone. (Cf. *chiwe*, *kabwe*, *lurwe*.)

Iwele, **Liwele**, **Iliwele**, n. (*ma-w*.) Breast (of a female), udder.

Iwende, n. (*ma-w*.) Wooden mortar for pounding grain, &c. (Cf. *ifusu*.)

Iwilo, n. Usually in plur., *Ma-wilo*, meeting-place of rivers, paths, &c.

Iwo, pron. person. They, them.

Iwo, n. Usually in plur., *Mawo*, *amawo*, millet.

Iwondo, n. (*ma-w*.) Foot (of animals), hoof. (Cf. *lukasa*, *ishimba*.)

Iwuchishya, **Iwukishya**, v. Remind. (Cf. *wushishya*, Cs. of *wula*, *wushya*, *li-wushishya*.)

Iwula, n. (*ma-*) Leaf.

Iwulu, n. (*ma-w*.) House of chief's first wife. Also *Mwiwulu* (i.e. *mu-iwulu*.)

Iwumba, n. (*ma-w*.) (1) Clay, used for pottery, plaster; (2) group, crowd, throng, company, herd, flock. (Cf. *chidumba*, *imumba*.)

Iwundu, n. (*ma-w*.) Jigger. Also *Mbaliwali*.

Iyamba, n. Usually in plur., *mayamba*, forest, jungle, bush. (Cf. *impanga*.)

Iye, **Ye**, pron. person. He, she.

Iyoo, adv. No, not so, by no means. (Other negatives are: *cha*, *mya*, *pya*, *tau*, *ka-ka*, *ko-ko*, *mo-mo*, *pa-pa*, *wa-wa*.)

Ka- Class-prefix of nouns, often also **Aka-**, and often used with a diminutive sense before other class-prefixes.

Kache, n. (*tuche*). A very small thing, a little bit, morsel, atom, (Cf. *-che*.)

Kacheche, n. (*tu-ch.*) Little child. (Cf. *kana*, *imbusa*.)

Kachekulu, n. (*tu-ch.*) A very old man or woman.

Kachete, n. (*tu-ch.*) (1) Boy slave of chief (cf. *muchete*); (2) a (kind of) monkey.

Kachiti, n. (*tufiti*) (1) A small tree, shrub, bush; (2) small pole, stick, switch. (Cf. *kati*, *chiti*, *muti*, *lusako*.)

Kafi, n. (*wa-k.*) Cobra.

Kafu, n. (*tufu*). A grain of soil, atom. (Cf. *chifu*.)

-kafu, a. Poor, destitute. (Cf. *kawa*, *sauka*.)

Kafungo, n. (*tu-f.*) Bad smell, stink. (Cf. *fuka*.)

Kaiche, **Kaike**, n. (*twaiche*). See **Kaniohe**.

Kaka, v. Tie, fasten, bind. Ap. *kakila*, e. g. tied up, *kakilila*, tie all round; Cs. and Int. *kakishya*, *kashya*, tie tight, make fast; Rp. *kakana*, e. g. be in a tangle; Rv. *kakula*, untie.

Ka-ka, int. of denial, contempt, or rejection. No, not a bit, rubbish! (Cf. *iyoo*.)

Kakokolwa, n. (*tu-k.*) Shoot, bud, sprout. (Cf. *musonga*.)

Kakoli, n. (*tu-k.*) Rafter-pole, one of those first placed and secured in position to carry roof. (Cf. *lusonta*, *mupanda*.)

Kakula, n. Rv. of *kaka* (which see), untie, unloose.

Kakumo, n. (*tu-k.*) Toe. (Cf. *chikumo*.)

Kala, v. See **Ikala**.

Kalama, n. (*wa-k.*) Attendant, page. (Cf. *lama*.)

Kalango, n. (*tu-l.*) (1) Plan, system, direction, order; (2) sense, intelligence. (Cf. *ilango*, *mulangwe*, *langu*, *amano*.)

Kale, n. and adv. Past time, (1) long ago, old times; (2) lately, already, some time ago. -a *kale*, old, ancient, past. (Cf. -a *mwa-cheso*.)

Kalefula, **Kanefula**, n. (*tu-l.*) Chin.

Kalenda, n. (*tu-l.*) A (kind of) pig. (Cf. *inguluwe*.)

Kalendewula, n. (*tu-l.*) A large (kind of) axe. (Cf. *isembe*, *katemo*.)

-kali, a. Unkind, cruel, severe, strict, ill-tempered, cross, savage. (Cf. *ukali*, *lukansa*, *ululu*, *kulipa*.)

Kalimba, n. (*tu-l.*) Musical instrument (metal tongues mounted on gourd).

Kalipa, v. (1) Be unkind (in word or act), angry, threatening, fierce, severe; (2) be painful, ache, hurt. Ap. -*ila*, e. g. scold, reprove; Cs. and Int. -*ishya*, offend, provoke, exasperate, be very angry. (Cf. *lula*, *inkansa*.)

Kalola, n. (*tu-l.*) Looking-glass, glass. (Cf. *lola*.)

Kalombe-lombe, n. (*tu-l.*) A dandy, one who makes a display of finery or appearance. (Cf. *ulombe-lombe*.)

Kalomo, n. (*tu-l.*) Sharp end, point, edge. (Cf. *mulomo*, *isonga*.)

Kalulu, n. (*wa-k.* or *tu-l.*) Rabbit.

Kalume, n. (*wa-k.*) Male slave. (Cf. *mushya*.)

Kaluwula, n. (*tu-l.*) Blood, gore, bloodstain. (Cf. *mulopa*.)

Kama, n. Press, squeeze, wring, milk (a cow). Ap. *kamina*, Cs. *kamishya*.

Kamba, **Kambaa**, n. *Kamba nkokoto*, *kambala* (*tu-m.*), dry, hard remainder of food, put away overnight. (Cf. *chimbala*.)

Kambatana, v. Embrace, clasp each other, stick (hold) together. (Cf. *kumbata*, *ambakana*.)

Kambeleka, n. (*tu-m.*) Light-hole, window. (Cf. *mbelo*.)

Kambi, adv. Another time, again, besides, also, and farther. (Cf. -*mbi*.)

Kambila, **Lambila**, v. See **Lamba**.

Kambula, v. Stir about (in cooking porridge). (Cf. *naya*, *wanya*, *kumbula*.)

Kambwiri, n. (*tu-m.*) Hoe (with short blade). (Cf. *ise*.)

Kamfwa, n. Mist, haze. (Cf. *fuwe*, *fufuta*, *chikunku*.)

Kamimba, n. (*tu-m.*) Spirit-house (like a small hut).

Kamini, n. (*tu-m.*) A biting insect (also *kapilili*).

Kamo, adv. One time, once. Following a negative, not once, never. *Kamokamo*, occasionally, not often, seldom, sometimes. -a *kamo*, single, not repeated. (Cf. *mo*.)

Kamo, n. (*tumo*). Razor. (Cf. *weya*.)

Kamona, n. (*tu-m.*) Nostril. (Cf. *mona*.)

Kampelelwa, n. A swinging game.

Kampesi, n. (*tu-m.*) Lightning. (Cf. *lesa*.)

Kamuna, v. Take up (out) with fingers, take up.

Kamusenga, n. (*tu-mis.*) A particle of sand (single grain). (Cf. *musenga*.)

Kamushiki, n. Diving (in play), ducking under water. (Cf. *wila*.)

Kamwali, n. (*tuwali*). Grown up (adult girl). (Cf. *chisungu*.)

Kamwana, **Kana**, n. (*twana*, *twana*). Small child. *K. nanda*, domestic cat. (Cf. *mwana*, *kana*.)

Kana, n. (*twana*). Small child. See *Mwana*.

Kana, v. Deny, contradict, refuse, say no. Md. -*kene*, Cs. Int. *kanya*, *kanishya*, *kanshya*, *kansha*. See *Kansha*, *Kanya*.

Kanda, v. Knead with fingers or knuckles, shampoo. (Cf. follg.)

Kandaula, **Kandola**, v. Knead. (Cf. *kandulula*.)

Kandela, n. (*tu-n.*) Native stool, seat, chair. (Cf. *chipuna*.)

Kandolo, n. (*wa-k.*) Sweet potato.

Kandulula, v. Break up by kneading. (Cf. *kandaula*.)

Kane, adv. See *Kani*.

Kanga, v. (1) Cause a shock, amaze, surprise, puzzle, perturb, confound; (2) thwart, oppose, baffle, defeat, be too much for. Md. -*kangile*, Ps. *kangwa*, Ap. *kangila*, -*ilila*, Cs. -*shya*, Ps. -*ishwa*, Rp. *kangana*, e.g. form a difficulty, be hard to deal with.

Kani, **Kane**, adv. (1) Perhaps, possibly, probably, I daresay, I don't know; (2) if; (3) or again, or else, or perhaps, or. *Kani* . . . *kani*, either . . . or. (Cf. *kaya*, *kanshi*, *lino*, *sombi*, *chipale*.)

Kanika, v. Be in doubt (perplexed, anxious), waver, hesitate, be at a loss.

Kanika, n. (*tu-n.*) Stream, brook. (Cf. *inika*.)

Kanike, n. (*tw-an.*) Small child. (Cf. *mwaniche*, *kana*.)

Kankaka, n. Furious storm, hurricane, whirlwind.

Kankamala, v. Frown, look surly (as if baffled, disappointed, insulted).

Kankamuka, v. Show surprise (fear, anger), be excited, tremble.

Kankata, v. Cut down, chop down. (Cf. follg.)

Kankaula, **Kankamaula**, v. Cut down on all sides, make a clearing in forest. (Cf. *temaula*.)

Kanongola, n. (*wa-k.*) Leader, guide.

Kansha, v. Cs. of *kana*. Also **Kanishya**, **Kanya**, scold, rebuke, threaten. (Cf. *kana*.)

Kanshai, n. (*wa-k.*) Tobacco. (Cf. *fuwaka*.)

Kanshi, adv. Perhaps, probably, no doubt. (Cf. *kaya*, *kani*.)

Kanto, n. (*tunto*). Shade, shadow. (Cf. *chinsingwa*, *chilelu*, *chinto*.)

Kantu, n. (*tuntu*). (1) A small thing (object, article); (2) for *kamuntu*, a little man. (Cf. *chintu*, *muntu*.)

Kantu, adv. Especially, particularly, very. (Cf. *kuntu*.)

Kanwa, n. (*tunwa*). (1) Mouth (or anything similar), orifice; (2) quarrelsomeness, abusive language, bragging. (Cf. *nwa*.)

Kanwe, n. (*tunwe*). Little finger. (Cf. *munwe*, *intengulushya*.)

Kanya, v. (1) Cs. of *kana*, oppose, contradict, refuse; (2) divide in portions, allot, distribute, share. (Cf. *inkana*, *awa*.)

Kanyambi, n. (*tu-n*)? Special drinking-vessel of chief. (Cf. *mun-yambi*.)

Kanyense, n. (*wa-k*). A (kind of) bean.

Kanyenyeni, n. (*tu-n*). A (kind of) ant.

Kapafu, n. (*tu-p*). Belly, womb, pregnancy. (Cf. *ipafu*, *lupafu*, *ifumo*.)

Kapapulwa, n. (*tu-p*). Hurricane. (Cf. *kankunku*.)

Kapapwa, n. (*tu-p*). Outer bark, shell, envelope. (Cf. *impapa*.)

Kapili, n. (*tu-p*). Small hill, mound, heap. (Cf. *lupili*.)

Kapingo, n. (*tu-p*). Cross-piece, cross-pole (strut, thwart, rung of ladder). (Cf. *pinga*, *impinga*.)

Kapingwee, n. (*tu-p*). Hut or shelter raised on a platform for watching crops. Also *Lupingwe*. (Cf. *chitwa*, *chilindo*.)

Kapishya, v. Wink (as a sign), give a wink (to).

Kapokolo, n. (*tu-p*). Pouch, purse.

Kapokoso, n. (*tu-p*). Ankle, wrist.

Kapondo, n. (*tu-p*). Murderer, outlaw, brigand.

Kaputa, n. (*wa-k*). See *Chi-puta*.

Kaputi, n. (*tu-k*). Double length of cloth (calico), four yards. (Cf. *lupande*.)

Kasako, n. (*tu-s*). Small stick. (Cf. *musako*, *lusako*.)

Kasango, n. (*tu-s*). (1) A grass

yielding salt; (2) a reed holder for smoking tobacco.

Kasawa, n. (*tu-s*). Chief's spare house, not lived in, used for sitting and talking in. (Cf. *ipanga*.)

Kasawe, n. (*tu-s*). A fishing net. (Cf. *kombe*.)

Kasele, n. (*tu-s*). A small (kind of) basket. (Cf. *chipe*.)

Kasemba, n. (*tu-s*). Spot, speck, mark. (Cf. *iwanga*, *iwala*.)

Kasembe, n. (*tu-s*). (1) Tsetse fly; (2) small axe. (Cf. *isembe*, *katemo*.)

Kasengo, n. (*tu-s*). Small horn. (Cf. *lusengo*.)

Kashawa, n. (*tu-s*). A small yellow bean or pea. (Cf. *in-shawa*.)

Kashi, n. (*tushi*). Small village, hamlet. (Cf. *mushi*.)

-kashi, a. Female. Also *Ana-kashi*.

Kashika, v. Be of a red colour. Md. *-kashikile*.

Kashinga, n. (*tu-s*). (1) Stump of tree; (2) a broken-off part, e.g. stump of arm or leg, a disablement, infirmity; (3) a niggardly, close-fisted, selfish person. (Cf. *chishinga*.)

Kashinge, **Kashinje**, n. (*tu-s*). Small (kind of) ant-hill. (Cf. *chifwasa*, *chulu*.)

Kashishilo, n. (*tu-s*). Heel.

Kasokoso, n. (*tu-s*). Noise, hubbub, uproar. (Cf. *chiwawa*.)

Kasua, n. (*tusua*). Sun, sunlight, day, daytime, daylight, time of day. *Kasua kali shani*, what time is it? *Kasua kesa*, which day? (Cf. *tusua inshiku*.)

Kata, v. See *Ikata*.

Katala, v. Be tired (weary, exhausted, bored). Md. *-katele*, Cs. *katashya*, *kateshya*, *kashya*, tire, annoy, harass, bore, worry. Also Int. *katashishya*.

Katandala, n. (*tu-t*). Star. (Cf. *intanda*.)

Katemo, n. (*tu-t*). Axe. (Cf. *isembe*, *tema*.)

Katende, n. (*tu-t.*) A bit of dry grass, a dry stalk.

Katete, n. A strong, bitter (kind of) beer. (Cf. *uwalwa*, *fisunga*.)

Kati, n. (1) Middle, centre, inside. Usually with prep. *kukati ka*, *mukati ka*, inside, among, between; (2) small tree. (Cf. *muti*.)

Katiwi, n. (*tu-t.*) Breast, chest. (Cf. *chifua*, *intiwi*.)

Katulo, n. (*ku-t.*) Short sleep, nap. (Cf. *tulo*, *shipula*.)

Kawa, n. (1) Be hot, boil (of water). (Cf. *wila*.) Md. *-kawile*, Ap. *kawila*, Cs. *kawilishya*; (2) be poor, destitute, miserable, sad. (Cf. *-kafu*.)

Kawalwa, n. (*tu-w.*) Small drink (draught, allowance) of beer. (Cf. *uwalwa*, *chiwalwa*.)

Kawanga-wanga, n. (*tu-w.*) Star. (Cf. *intandwa*.)

Kawaula, **Kawula**, v. Lap with the tongue, drink with the hand.

Kawawi, n. (*tu-w.*) Mosquito.

Kawe, **Kabwe**, n. (*tu-w.*, *tubwe*) Small stone. (Cf. *idwe*, *muwala*.)

Kawea, adv. Sideways.

Kaweke, n. (*tu-w.*) Cry, shout, noise, uproar. (Cf. *kapokoso*, *chiwawa*.)

Kawenga, n. (*tu-w.*) Small sore, ulcer. (Cf. *chiwenga*.)

Kawengele, n. (*tu-w.*) Small heap. (Cf. *intunta*, *kapili*.)

Kaweshi, n. (*tu-w.*) Small knife. (Cf. *luweshi*.)

Kaweshya, n. (*tu-w.*) Wind, breeze. (Cf. *impepo*.)

Kawili, adv. Twice, a second time, again, besides, next, further. *Kawili kawili*, again and again, repeatedly, often. (Cf. *-wili*.)

Kawilishya, **Kawishya**, v. Heat, make hot, boil. Cs. of *kawa*.

Kawinda, n. (*tu-w.*) (1) Last-born child; (2) the last, the end. (Cf. *murwele*.)

Kawowoto, n. (*tu-w.*) Ankle-joint, projecting bone of ankle.

Kawungo, n. Place in which chief or notable ancestor died and was buried, a grave. (Cf. *chipembwe*.)

Kewo, n. (*twebo*). Word, expression. (Cf. *ewa*, *chewo*.)

Kingika, v. Partly close (door, passage, &c.). Also *Chinjika*.

Koka, v. Pull, drag, haul.

Koko, **Koku**, adv. negat. No, not so. (Cf. *iyoo*.)

-ko. After a verb, often represents its object, e.g. it, some of it, them, thus. *Nimpako*, give me some of it.

Kokola, v. (1) Loiter, linger, delay, be behind time, be late; (2) last a long time, be durable, wear well. Md. *-kokwela*.

Kokola, v. Lop, chop. See **Konkola**.

Kola, v. (1) Keep off (rain, &c.) by charms (cf. *impinga*); (2) intoxicate, make drunk; (3) also *koola*, cough (cf. *kosoka*, *lukola*). Ps. *kolwa*, Md. *-kolele*, Cs. *kolshya*, make drunk, be very drunk.

Koleka, v. Set fire to grass, stubble, &c.

Koloma, v. Snore. (Cf. *mun-konono*.)

Kolwa, v. Be drunk, intoxicated. See **Kola**.

Kolwe, n. (*wa-k.*) Baboon.

Koma, v. Knock, hit, hammer, strike in fighting. Md. *-komine*, Rp. *komana*, fight.

Komba, v. Scrape out, clean out, e.g. contents of a vessel.

Kombe, n. (*wa-k.*) Fishing-net; also small net, spider's web, &c., and then plur. *tombe*. (Cf. *kasabe*.)

Kombolwe, n. (*wa-k.*) Cock. (Cf. *tambala*.)

Komeka, v. Threaten, menace, frighten.

Komekela, v. Fasten together, join, sew.

Komona, v. Sow, plant (in separate holes). (Cf. *wiala*, *minsa*.)

Komonona, v. Break off (maize

cobs), gather, glean. (Cf. *konona*, *konoa*, and follg.)

Konaika, v. Be broken off, snapped off, gathered. (Cf. *konona*.)

Konda, v. Please, satisfy, content, suit. Md. -*kondele*, Ap. *kondela*, Cs. *kondeshya*, Ps. *kondwa*, be pleased (with), be fond (of), like, be satisfied. Md. -*kondelwe*; and as a., beloved, dear. (Cf. *temwa*.)

Kondoloka, v. Look about, look here and there, peer about. (Cf. *chenchenta*.)

Konekelwa, v. Be bereaved, deserted, without parents. (Cf. *shiwa*.)

Kongola, v. (1) Borrow, get an advance; (2) give security for. (Cf. *apula*.)

Kongolo, n. Rainbow. Also *Chishimu*.

Koni, n. (*tuni*). (Any) small bird. (Cf. *chuni*.)

Konka, v. (1) Follow, go behind, keep the direction of, accompany, be guided by. Md. -*konkele*, Ap. *konkana* (cf. *londa*); (2) suck (the breast). Also *Konka*.

Konkola, v. Lop away, chop off. (Cf. *kunkula*, *kankaula*.)

Konkoleka, v. Walk with a stick (as an old man).

Konoe, Konona, v. Break off, snap off, gather (maize cobs). (Cf. *komonona*, *konaika*.)

Konta, v. Sit by fire, bask in the sun, warm oneself. Ap. *kontela* (*mulilo*, *kasua*). (Cf. *onta*.)

Kontama, v. Bend down, bend over. Ap. *kontamina*. (Cf. *konta*, *onta*.)

Kopola, v. Cut across, cut through (by drawing knife, &c., across). (Cf. *sesa*.)

Kosa, v. (1) Be well (strong in health, vigorous); (2) have strength (for), be able (to); (3) be firm (brave, determined, capable). (Cf. *inkosa*, *ifiso*.)

Kosaula, Kosola, v. Break in two, snap off. (Cf. *kotola*, *putula*.)

Koshya, v. Cause to burn, kindle (fire).

Kosoka, v. (1) Cough (cf. *kola*); (2) break off, break in two.

Kosola, v. See *Kosaula*, *Kotola*.

Koswe, n. (*wa-k.*) House-rat.

Kota, v. Become (get) old. Ap. *kotela*. (Cf. *mupemba*.)

Kotola, v. Break off, snap off. (Cf. *kosola*, *putula*.)

Kowa, v. Propel (a canoe). (Cf. *ikowa*.)

Koweke, v. Hang, hang up (on wall, round the neck, on arm). (Cf. follg.)

Kowela, v. Unhang, take down (off, of something hanging). (Cf. *koweka*.)

Kowolola, v. Unravel, disentangle, undo.

Ku, prep. of comprehensive meaning, defining place, time or circumstances generally, e.g. at, to, from, in, with, by. Used with nouns to form many adverbial expressions. (Cf. *mu*, *pa*, *kuli*.)

Ku, interrog. Where? (Cf. *kwisa*, *kulipi*.)

Kucha, Ukucha, n. Dawn. (Infin. of *cha*.)

Kuchipiko, adv. To the left (left hand), on the left hand. (Cf. *kululyo*, *kulwine*.)

Kuka, v. Move house, migrate, change place of abode. Md. -*kukile*. (Cf. *sela*.)

Ku-ku, adv. of negation. No, not so. (Cf. *iyoo*, *ko-ko*, *ka-ka*.)

Kukula, v. Give a kick (cuff, blow) to.

Kula, v. (1) Grow, increase, get big (bigger, more), become adult, grow old. Md. -*kulile*, Cs. *kushya*, make more, add to, increase; (2) draw, drag, pull (cf. *koka*); (3) cultivate, dig, hoe (cf. *lima*).

Kulauka, v. Be broken, knocked about, smashed.

Kuli, used as (1) prep. like *ku*, esp. of persons, to, from, with; (2)

conj. of comparison, than; (3) a demonstrative, e.g. *kuli kahulu*, the rabbit, indicating the subject of the verb. (Cf. *li, pali, muli*.)

Kulika, v. (1) Kill by hanging; (2) lead by the hand (as a blind man).

Kulinje, idiomatic phrase of address to an audience: All here present. (Literally, *kuli*, there is; *ndye*, an emphatic form of pers. pronoun plur., i.e. you there.)

Kulipi, interrog. Where? (Cf. *kwisa*.)

Kulu, ukulu, n. (*molu*, i.e. *maulu*). Leg. (Cf. *mwendo*.)

-kulu, a. (1) Big, large, great; (2) important, powerful, famous, influential; (3) grown-up, adult; (4) old, elder (relation), aged. (Cf. *kula*.)

Kuluine, adv. Same as *kululyo*. (Cf. *-ine, -ne*.)

Kulukila, v. Fall into a hole. (Cf. *fulukila*.)

Kululuka, v. Be wretched, miserable, destitute. (Cf. *sauka, kawa, tumana*.)

Kululyo, adv. In (on, to) the right hand (direction), on the right. (Cf. *lya, luine, kuchipiko*.)

Kulumishya, v. Cause to hurry, hasten, act as overseer (to), get work done promptly.

Kulya, adv. There, then. (Cf. *-lya*.)

Kuma, v. (1) Come near, approach, nearly touch, almost amount to, be almost; (2) *kuma ntafu*, collect (make balls of) india-rubber. Rp. *kumana* (which see).

Kumacha, n. Dawn, at dawn. (Cf. *cha, luchelo*.)

Kumana, Rp. of *kuma*. (1) Come together, meet, assemble, collect, form a meeting; (2) form a whole, constitute, form, make up; (3) be equal, correspond, match, be similar, resemble, be like; (4) amount to, be enough, go round, fill up. Cs. *kumanya*, distribute to all, give all round, share equally.

Kumba, v. Brew (native beer). (Cf. *uwahwa*.)

Kumbata, v. Embrace, clasp, cling to, stick to. *Likumbata*, curl oneself up. (Cf. *ambakana, lambatila*.)

Kumbi, adv. Elsewhere, in another direction (way). (Cf. *-mbi*.)

Kumboshi, adv. To the west, westwards. (Cf. *Momboshi*, name of a stream lying west of the Lala country.)

Kumbuka, v. Think of, have in mind, consider, call in mind, remember, take note of, acknowledge. Cs. *kumbushya*, e.g. remind. (Cf. *inkumbu, languluka*.)

Kumbula, v. Shake up, stir up, splash about.

Kumbwa, v. Desire, long for, covet. Ap. *kumbilwa*.

Kumbwani, n. East coast, to the coast, East. (Not W.L.)

Kumfwa, adv. So, then, next (in narrative). (Cf. *umfwa, ekuti, lombwa, kawili*.)

Kumtulesua, adv. To the East. (Cf. *imtulesua*.)

Kumulu, adv. Up-stream, up (a river). (Cf. *mulu, kwilulu, kunselele, kunyanshi*.)

Kundumuna, v. Overturn, upset, throw down.

Kuni, n. See *Lukuni, Inkuni*.

Kunka, v. (1) Cause to burn, light (a fire), kindle (cf. *koshya, ashya*); (2) bubble up; (3) hammer (metal). (Cf. *fula*.)

Kunkula, v. (1) Act as in stalking game, stoop down, avoid being seen; (2) knock, hammer. (Cf. *konkola*.)

Kunkulushya, v. Set in violent motion, set rolling. (Cf. *inkulunulu*.)

Kunkunta, v. Knock, strike, beat, thump, hammer (wood). (Cf. *kunta, kunkula*.)

Kuno, adv. Here, now, there, then, presently. (Cf. *-no, pano*.)

Kunse, adv. Outside. (Cf. more common *kwisonde*.)

Kunselelo, adv. Down-stream. (Cf. *kumulu*, *kanyanshi*.)

Kunshi, adv. Down. See **Panshi**.

Kunta, v. (1) Shake out, shake about; (2) tap, rap, knock gently. (Cf. *kunkunta*.)

Kuntanje, **Kuntanjile**, **Kuntanshi**, adv. Forward, on, in front, before. (Cf. *tangila*.)

Kuntu, adv. Only, just, just so, excepting.

Kunuma, adv. After, behind, back. (Cf. *inuma*, *panuma*.)

Kununa, v. Commit adultery. (Cf. *chenda*, *pombola*.)

Kunyanshi, adv. Downwards, down-stream. (Cf. *kunselelo*.)

Kusa, v. (1) Munch, chew (cf. *mukusu*); (2) rub smooth, file, polish.

Kushya, v. Cs. of *kula*, make more, add to, increase.

Kusula, v. Pound (sorghum). (Cf. *twa*, *lupula*.)

Kuta, v. Have enough, be satisfied, be content. Cs. and Int. *kutishya*.

Kutala, **Kutaula**, v. (1) Eat food plain (without relish or seasoning, cf. *inkashya*); (2) rub, smear, anoint (one's body, oneself) (cf. *sua*, *nanika*).

Kutali, adv. Far, far off, distant. As n., distance, a long way. (Cf. *tali*.)

Kutanjile, **Kutanje**, adv. Before, in front, forward. (Cf. *tanga*, *kuntange*.)

Kuti, conj. That, so that, in order that. (Cf. *ti*, *ati*.)

Kutika, v. Be silent, keep quiet, be on the alert, listen.

Kutwi, n. (*matwi*). Ear (of body). (Cf. *mutwi*, *chitwi*.)

Kuwa, v. Scream, cry, bawl. (Cf. *lila*, *ama*.)

Kuwati, conj. As, as if, as though. (Cf. *-ti*, *kuti*.)

Kuwoko, **Ukuwoko**, n. (*ma-woko*). Arm (of body).

Kuwula, v. Ford a river. (Cf. *awuka*.)

Kwa, prep. To, from, at (of persons). (Cf. *ku*, *-a*, *kuli*.)

Kwakuti, adv. Much, very. (Cf. *kwine*.)

Kwata, v. (1) Have, possess, own. Md. *-kwete*, *-kwatile*; (2) marry. (Cf. *upa*, *lingula*.)

Kwapa, **ukwapa**, n. (*mapa*, *makwapa*). Armpit.

Kwawo (i.e. *ku adho*). At their home (village, country). Also used as a noun. (Cf. *kwesu*, *kwenu*.)

Kwela, v. Go up, ascend, climb. (Cf. *nina*.)

Kwika, v. Fix tight (as hoe in handle, spearhead on shaft).

Kwine, adv. Well, truly, really, rightly, much, very. *Kwine nene*, very well, quite right. (Cf. *-ine*.)

Kwinji, adv. Much, very. (Cf. *-inji*, *-ingi*.)

Kwisa, interrog. Where? (Cf. *kulipi*, *ku*.)

Kwisonde, adv. Outside. (Cf. *kunse*, *pesonde*.)

Kwitala, adv. At (to, from) the side (far side, other side). (Cf. *itala*, *ishilya*.)

Kwiulu, adv. Above, on the top, up. *Kw. lya*, prep. on, upon, &c. (Cf. *iulu*.)

L and **B** being mostly convertible sounds, **L** is chiefly used in this vocabulary.

Laisha, v. See **Laya**, **Layisha**.

Lala, v. (1) Lie, lie down, sleep, rest. *Lala tulo*, go to sleep. Md. *-lele*, Ap. *lalila*, Nt. *lalika*; (Act.) e.g. put aside, put off, adjourn, let rest; Cs. Int. *lalishya*, *laleshya* (cf. *ulalo*, *mulala*, *mulale*); (2) be abundant, plentiful. Also *-lele*, *lelwa*. (Cf. *fula*.)

Lama, v. Take care of, keep watch, guard, tend. Md. *-lamine*. (Cf. *malama*, *pemba*, *embela*, *sunga*.)

Lamba, v. Approach humbly, grovel before, (1) beg, appeal; (2)

flatter, praise. Usually in Ap. *lambila*, *lambilila*. (Cf. *kambila*, *lambula*, *lumba*.)

Lambatila, v. Stick to, be sticky. (Cf. *kumbatila*.)

Lambula, v. Pay wages. (Cf. *chilambu*, *lamba*.)

Lamuka, v. Open the eyes, wake up. (Cf. *duka*, *shiduka*.)

Lamuna, v. Take in the hand, receive.

Landamika, v. Set in line, put in row. (Cf. *longa*, *mulongo*.)

Langa, v. (1) Show, point out: (2) arrange, direct, manage, command, instruct; (3) punish, correct. Ap. -*ila*, Cs. -*ishya*. (Cf. *ilango*, *kalango*, *mulangwe*.)

Langeluka, v. (1) Think, be thoughtful, have in mind, remember, expect, wish, believe (cf. *lasa*, *kumbuka*); (2) look thoughtful, be sad (melancholy, anxious, perplexed). (Cf. *tumana*.)

Langaula, v. Look about, peer about. (Cf. *chenchenla*.)

Lapa, v. Swear, take an oath. Cs. *lapishya*, e.g. cause to swear, put on oath; Ap. *lapila*. (Cf. *ipunde*, *malape*.)

Lapuka, v. Burst out (with cries, abuse, anger), cackle, scold, storm. Ap. -*lapwile*.

Lasa, v. (1) Wound, damage, hurt; (2) give pain, be painful, ache, hurt; (3) think, reflect, be perplexed (anxious, thoughtful); (4) go in the direction of, lead towards; (5) place on the fire, cook. Ap. *lasila*, Rp. *lasana*, e.g. fight. *Lasanya*, be thoughtful, puzzled, at a loss. (Cf. *langaluka*.)

Laukila, v. Find (a thing lost, unexpectedly), light upon after search. (Cf. *fwaya*, *sanga*.)

Lawila, v. Speak, talk, say. Md. -*lawile*, Ap. *lawilila*, e.g. *mulandu*, (1) bring to trial, charge, accuse; (2) decide (settle, judge) a case. (Cf. *ewa*, and E.L. *sosa*.)

Lawuka, v. Forget. (Cf. *luwa*.)

Lawula, v. (1) Untie, release, take out of a trap; (2) taste (food).

Laya, v. Bid good-bye to, send off, let go, part with, let depart. Cs. *layisha*, send away, dispatch (cf. *tuma*). Rp. *layana*, bid good-bye to each other, take leave.

Leka, v. (1) Let, allow, permit, give leave; (2) let alone, leave, leave off, stop (doing), abandon, desert, part from. Ap. *lekela*, *lekelela*, e.g. let off, acquit, pardon, remit. Cs. Int. *lekeshya*, *leshya*, cause to leave off, e.g. forbid, prevent, stop. *Lileshya*, refrain from, abstain. Rp. *lekana*, e.g. part company, diverge, be different, go different ways, be contrary (contradictory). Cs. *lekanya*, put apart, part, separate.

Lela, v. (1) Nurse (a child), rear, bring up; (2) form a cluster or swarm (as bees). (Cf. *chilela*.)

Lelo, n. and adv. This day, today, the present time, now. (Cf. *ila*, *mailo*.)

Lema, v. Be heavy, feel heavy, be weary (tired, exhausted). Ap. *lemela*, Cs. *lemeshya*. (Cf. *fina*, *katala*, *waka*.)

Lemba, v. Make marks (signs, figures): (1) carve, cut, tattoo; (2) draw, write, sketch; (3) make a sign (with head, hand, eye), beckon, give a hint. (Cf. *nembo*.)

Lemya, v. Honour, show respect (to), be civil (courteous, polite). (Cf. *chindika*, *uleme*.)

Lenga, v. Make, produce, manufacture, cause, create. Also of feelings, e.g. *lenga mvwenso*, feel fear. (Cf. *chita*, *panga*, *umba*, *wala*.)

Lengelela, v. Peep, peer about, pry, spy. (Cf. *chenchenla*.)

Lengulula, v. Slander, accuse falsely, use angry (abusive, violent) language to. (Cf. *wepa*.)

Lesa, n. (*wa-l*.) God, thunder, providence, chance, accident. *Lesa infumw*, paramount chief, absolute ruler.

Leshya, v. Cs. of *leka* (which see).

Leta, v. Bring, fetch. (Ap. *letela*.)

Leya, v. Avoid a blow, get out of the way. (Cf. *chichila*.)

Li-, also *i-*, *ili-*, *di-*. Class-prefix of nouns (sing.) here given under **I**, with plural *Ma-*. Also (1) reflexive particle, self, selves, with verbs, e.g. *lipama*, strike oneself; (2) of time, times, e.g. *limo*, one time; *likumi*, ten times; *lisa*, which time? when?

Li, v. (defective) Be. (Cf. *wa, ikala, ni*.)

Lila, Lya, v. Eat, consume, use up. Md. *-lile*, Ap. *lila*, e.g. eat with (as relish); *lilila*, eat up, eat all. Cs. Int. *lishya*, eat greedily, cause to eat, feed. *Luwoko wa kulila*, right hand (cf. *lulyo, chakulya*). Nt. *lika*, Ps. *likwa*, be eaten, fit to eat; Ap. *likila*, Ps. *likikwa*, be eaten up, devoured bodily (as by lion).

Liala, Ilyala, Liamba, n. See **Iala, Iamba**.

Lila, v. (1) Sound, give a sound, make a noise; (2) cry, shout, scream, exclaim; (3) cry, shed tears, mourn, lament. Cs. *lishya*, e.g. play on an instrument, beat a drum. *Lishya ulupi (map)*, clap the hands. *Lishya infuti*, fire a gun. *Lishya munshu*, whistle. (Cf. *ililo*.)

Lila, n. Usually in plur. *mala*, bowels, entrails, intestines.

Lima, v. Cultivate, dig, hoe. (Cf. *mulimo, mulimi, kula*.)

Limba, v. (1) Be strong (firm, energetic, hard-working, brave), make an effort, apply strength; (2) plant (seed). (Cf. *kosa*.)

Limbi, adv. At another time, on a different occasion. (Cf. *-mbi*.)

Limeka, v. Show pride, show off, swagger, brag. See **Meka**, and **Li-** reflexive.

Linga, adv. How many times, how often. (Cf. *-nga*.)

Linga, v. (1) Be like, be equal,

match, suit, fit; (2) do like, copy, imitate. Rp. *lingana*, be alike; Cs. *linganya*, match, compare. (Cf. *mulingo, palana*.)

Lingula, v. Marry. (Cf. *upa, kwata*.)

Lino, ilino, n. (*meno*, i.e. *mano*). Tooth.

Lino, adv. Perhaps, possibly, it may be so. (Cf. *-no, kani*.)

Linso, Liso, Iliso, Diso, n. (*menso*, i.e. *ma-inso, meso*). Eye. (Cf. *chinso, ishiso*.)

Lipa, v. Pay. Ap. *lipila*, Cs. *lipishya*. (Cf. *futa*.)

Lisa, Lwisa, interr. When? (Cf. *-isa, kwisa*.)

Lishya, v. Cs. of (1) *lila*, (2) *lia, lya*.

Liwili, n. A second time, again. (Cf. *-wili, kawili*.)

Liwukishya, Liwuchishya, v. Remind oneself, recall to mind, remember, recollect. (Cf. *iwuchishya*.)

Loka, v. (1) Rain, fall as rain; (2) leak, drip, let rain through. Ps. *lokwa*, be rained on; Md. *lokelwe*. (Cf. *mulochi, nya*.)

Lokoso, adv. (1) Merely, only, just; (2) for nothing, gratis, in vain, idly, uselessly; (3) anyhow, unintentionally, by chance (accident); (4) without use (reason, occupation). Often with *-a* forming an adj. as above, e.g. *-a lokoso*, idle, useless, empty, &c. (Cf. *ndololo*.)

Lola, v. Look, gaze, fix eyes on. Cs. Int. *loleshya*, e.g. look carefully, observe, examine. (Cf. *wona*.)

Lomba, v. Beg, ask (for), pray. Ap. *lombela*, Cs. *lombeshya*. (Cf. *mulombeshi*.)

Lomba, adv. (1) Now, at once, soon, in these days, as it is; (2) but, still, nevertheless; (3) as connective, so, then, next, although; *lomba pano*, at once, on the spot.

-lombe, a. Good-looking, handsome, pretty, well dressed. (Cf. *ulombe, kalombelombe*.)

Londa, v. Follow, keep following, track, go after; (2) set the heart on, be set on, long for, try to get; (3) drop (of liquid), fall in drops. (Cf. follg.)

Londola, Londolola, v. Follow up, keep following on, improtune, prosecute, press a charge against. (Cf. *londa*.)

Longa, v. Put in order, arrange, pack, stow, put together, collect, muster. Ap. *longela*, pack in, stuff into, fill up with, lay in order (rows, heaps, &c.); Rp. *longana*, come together, gather in rows, collect, assemble, meet together; Cs. *longanya*. (Cf. follg. and *mulongo*.)

Longolola, v. Unpack and stow away, arrange differently, rearrange, put in order. (Cf. *longa*.)

Lota, v. Dream. (Cf. *chiloto, choshi*.)

Lowa, v. (1) Fish with a line, angle (cf. *indowo*); (2) bewitch, apply magic (spell, poison) to (cf. *indoshi, muloshi, uloshi, lowolola*).

Lowola, v. Make signs to, beckon. (Cf. *chewula, lemba*.)

Lowolola, v. Remove spell (from). (Cf. *lowa* (2).)

Lu- Class-prefix of nouns. Also often *Ulu-*.

Luaka, n. (*ma-l.*, and *ngaka*). Crack, fissure, crevice.

Luango, n. (*mango*). (1) Cross-switch, lath, carrying thatch on rafters (cf. *imbalo*); (2) a flat (kind of) basket (cf. *chipe*).

Luansa, n. (*mansa*). Open space before house, court, court-yard.

Luati, n. (*ma-l.*) Sneeze, sneezing. (Cf. *atimuna*.)

Luoheche, n. (*n-ch.*) Little child. (Cf. *kana, mwaniche*.)

Luchelo, n. Morning, dawn. *Luchelo-chelo*, early morning. (Cf. *cha, kumacha*.)

Luchoncho, n. (*nch.*) Stick used as stirrer, spoon. (Cf. *impampa*.)

Luendo, Ulwendo, n. (*ma-l.*)

Travelling, journey, expedition. (Cf. *bulendo, mulwendo, mwendo, enda*.)

Luflu, Ulufu, n. Death. (Cf. *fwa, infwa*.)

Lufunga, n. (*ma-f.*) Packet parcel, bundle. (Cf. *funga*.)

Lufuno, Lufunwa, n. Naked state, nudity. Also as adj., naked. (Cf. *fununa, usakula*.)

Lufunyembe, n. (*wa-lu.*) Chameleon.

Lufya, v. Cs. of *luwa* (which see). (Cf. follg.)

Lufyanya, v. Mix, confuse, jumble together, make a mess of. (Cf. *pikankanya, luwa*.)

Lufyo, Ulufyo, n. (*nyfo*). Kidney.

Luilo, n. See *Luwilo*.

Luimbo, n. (*nimbo, inimbo*). Song, singing. (Cf. *imba*.)

Luine, n. Right hand (direction), right. (Cf. *-ine, kuluine, lulyo*.)

Luitawila, n. Echo. (Cf. *ita, itawa*.)

Luiwu, n. (*ndiwu*). Bell, worn on leg by dancers, and for hunting-dogs. (Cf. *insenselo*.)

Luka, v. (1) Plait, e.g. hair, mat; (2) vomit.

Lukaka, n. Bird-lime, a vegetable gum.

Lukansa, n. (*inkansa*). Anger, fury, passion (word or act). (Cf. *ukali, ululu*.)

Lukasa, n. (*makasa*). Foot, foot-step, spoor, tracks. *Lukasa lwa makati*, sole of foot. (Cf. *chikasa, ishimba, iwondo, mushyle*.)

Lukola, n. (*ma-k.*) Cough. (Cf. *kola*.)

Lukoshi, n. (*nkoshi*). Bird of prey, kite. (Cf. *inkwashi*.)

Lukungwe, n. (*wa-l.*)? Cobra. (Cf. *kafi*.)

Lukuni, n. (*inkuni*). Piece of firewood.

Lukuta, v. Fall as leaves. (Cf. *wa, pona*.)

Lukwa, n. (*makwa*). Piece of bark-cloth. (Cf. *insansa, mwikwa, musambo, ingondo*.)

Lukwawilo, n. (*in-k.*) Sandal (shoe).

Lukwelelo, n. (*ma-k.*) Ladder (steps, stairs). (Cf. *kwela*.)

Lukwiso, n. (*in-k.*) Mole (animal).

Lula, v. Be angry. (Cf. *kalipa*, *lulu*, *lukansa*.)

Lulembo, n. (*ndembo*, *nembo*). Marks cut or drawn, carving, writing, drawing, tattoo marks. (Cf. *lamba*.)

Lulilo, n. (*ndilo*). Small earthen dish or bowl. (Cf. *inongo*.)

Lulu, Ululu, n. Anger (word, act or feeling). (Cf. *lula*.)

-lulu, a. Angry, fierce, brutal. (Cf. *lula*.)

Lulyo, n. Right hand (direction), the right. (Cf. *lia* (*lya*), *luine*.)

Luma, v. Bite, sting, hurt. Md. -*lumine*. (Cf. *suma* and follg.)

Lumana, Lumanya, v. Grip each other, grapple, fight. Also Lumanya, Cs. make hold together, prop, support. (Cf. *luma* and follg.)

Lumata, v. Bite hard, grip, be sharp (e.g. a tool). (Cf. *luma*, *twa*.)

Lumba, v. (1) praise, flatter (cf. *lamba*); (2) divide up, distribute (cf. *awa*, *kanya*).

Lumbula, v. Speak of, mention, allude to. (Cf. *shimbula*.)

-lume, a. Male. (Cf. *mulume*, *-analume*, *-lyalume*.)

Lumfwi, n. (*mfw*). Grey hair. Lumfwilli, n. (no plur.) Keen hearing, sharp ear. (Cf. *umfwa*.)

Lumika, v. Bleed (surgically, by cupping), let blood. (Cf. *sumika*, *musuku*.)

Lumini, n. (*imini*, *mmini* for *n-mini*). Tongue. (Cf. *mulaka*.)

Lumpundu, n. (*impundu*). Trilled cry or scream (of joy or welcome).

Lunda, v. Join, make a joining, fasten together. Rp. *lundana*, Cs. -*anya*. (Cf. *ilundo*.)

Lundulula, v. Pass word along.

Lunga, v. Season, add relish to (food), e.g. *chinane*, *chitobelo*, *chisatbo*.

Lungama, v. Be even, straight, flat, smooth, level. Cs. -*ika*, make even, &c. (Cf. follg.)

Lungika, v. Make even, level. L. *infuti*, level (aim) a gun. (Cf. *lungama*.)

Lunshi, Ulunshi, n. (*sha-l*). Common fly.

Luola, n. (*maola*). Sting, e.g. of bee.

Lupafu, n. (*mpafu*). Bag (of bark-cloth, for carrying grain). (Cf. *ipafu*, *kapafu*, *itumba*, *ifukuta*.)

Lupako, n. (*mpako*). Cavity, hollow, hole. -*a lupako*, hollow.

Lupanda, n. (*mpanda* and *ma-p*). Fork of tree or post. (Cf. *panda*, *mapandwa*, *mupanda*.)

Lupande, n. (*ma-lup*). One yard of calico. (Cf. *panda*, *chipande*, *mukwamba*, *kaputi*.)

Lupango, n. (*mpango*). Ransom, redemption, payment, bail. (Cf. *luwula*.)

Lupapatala, n. (*ma-p*). Flat (side) of knife, board, &c.

Lupe, Ulupe, n. (*ma-lupe*). A (kind of) basket. (Cf. *chipe*.)

Lupi, Ulupi, n. (*mapi*, *amapi*). Palm, whole inner side of hand. *Lishya mapi*, clap the hands.

Lupili, n. (*ma-p* and *ma-lup*). Hill, mountain. (Cf. *mupili*, *kapili*.)

Lupingwe, n. (*m-p*). Watchman's stage, platform with shelter hut. (Cf. *chitewa*, *chilindo*.)

Lupopo, n. (*mp* and *ma-p*). Wooden peg, nail. (Cf. *popa*.)

Lupoto, n. (*mp*). Crest, tuft, topknot.

Lupula, v. (1) Pound (sorghum), (cf. *twa*, *kusula*); (2) wash clothes (by beating); (3) make a great catch of fish.

Lupumpu, n. (*mp*). Upright pole, carrying roof. (Cf. *lusonta*.)

Luputi, n. (*mp*). (1) Mound, hillock, raised bed (for seed in

garden), grave-mound; (2) swelling, boil.

Lusafu, n. (ns.) Calf (of leg).

Lusako, n. (ma-s.) Stick. (Cf. *kati, insako, inkoli*.)

Lusale, n. (ns.) A long, thin, cord-like snake.

Lusambo, n. (ns.) Brass-anklet, bracelet. (Cf. *insambo*.)

Lusangwa, n. Seed-shell or husk used to make a bird-call. (Cf. *musembe, indubulula*.)

Lusanso, n. (ns.) Strainer, filter, colander. (Cf. *swa, fwa*.)

Lusatu, n. (ns.) Python.

Luse, n. (mase.) Hoe. (Not W.L. Cf. *ise*.)

Lusengo, n. (ma-s.) Horn.

Lusensa, n. (ns.) Grassy, treeless depression in forest, with a stream. (Cf. *chisensa, ilungu*.)

Lushimu, n. (nsh.) Bee.

Lushinga, n. (nsh.) (1) Blood-vessel, vein; (2) string of bow; (3) trigger of gun. (Cf. *kashinga*, and *folig*.)

Lushipa, n. (nsh.) Blood-vessel, vein.

Lushishi, n. (nshishi.) Bark in strips used for rope, cord, string. (Cf. *mwando, impapa, chiwombwa, chikungo*.)

Lushito, n. (nsh.) Fence, for catching game.

Lusonta, n. (ns.) Leaning roof poles, rafters. (Cf. *mpumpu, mpanda*.)

Lusota, n. (ns.) Nipple of breast.

Lusua, n. Sunshine, sun's light (heat, power). (Cf. *kasua*.)

Lutengo, n. (nt.) Bit of dry grass. (Cf. *katende*.)

Lutowa, n. (fi-t.) Hollow (middle) of cheek. (Cf. *itowo*.)

Luwa, v. (1) Be at a loss, stray, wander, be lost; (2) forget. Ap. *luwila*, e.g. *nshila*, lose the road; Md. *-luwile*, Cs. *lufya*, lose, waste, throw away (cf. *pona, taya*); Cs. *lufyishya, -ishishya*, Rp. *lufyanya*,

e.g. mix up, confuse, make a jumble of.

Luwafu, n. (mbafu.) Rib.

Luwaka, n. (ngaka.) See Luaka.

Luwala, n. (uluwala.) A kind of (human) tick.

Luwali, n. (mbali.) Side, side part, side portion. *Mbali shyonse*, on all sides, all round.

Luwali-wali, n. (mbali-wali.) Flea. (Cf. *luwala*.)

Luwalo, n. (mbalo.) Cross-piece, lath carrying thatch on rafters.

Luwamba, n. Film over the eye, dim light, stupidity. (Cf. *wamba, chiwambi*.)

Luwanga, n. (wa-w.) A (kind of) fish-trap. (Cf. *muono*.)

Luwangula, n. Indian hemp, bhang.

Luwao, n. (mbao.) Fence for catching game. (Cf. *lushito*.)

Luwe, Lubwe, n. Ironstone. (Cf. *idw*.)

Luwemba, n. Brass. (Cf. *insambo, mukuwa*.)

Luwegwa, n. (ma-w.) Powder-horn.

Luweshi, n. (ma-l.) Knife. (Cf. *chiweshi, weya*.)

Luwilo, n. Act of running, speed, quick motion. As adv., quickly, speedily, in haste. (Cf. *imbilo, wutuka, wangu*.)

Luwo, uluwo, n. Quarrel, struggle, debate. (Cf. *lwa, mulomo, mulandu*.)

Luwola, n. See Luola.

Luwomba-nongo, n. Giraffe.

Luwuko, n. (ma-w.) Doctor's art, detection and treatment of illness. (Cf. *wuka*.)

Luwuku, n. (ma-l. and mbuku.) High river-bank.

Luwula, v. Ransom, redeem, buy back. (Cf. *lupango*.)

Luwunda, n. (munda, maluw.) Hip, loin.

Lwa, v. Wrestle, struggle, quarrel, fight. (Cf. *lwana, luwo*.)

Lwala, v. Be (become) ill, be

sick, be ailing. Md. -*lwele*. (Cf. *tenda*, and follg.)

-*lwele*, -*lweshi*, -*lwashi*, a. Sick, ill. (Cf. *lwala*, *ulwele*.)

Lwinyangu, n. (*inyangu*). A (kind of) bean.

Lya, v. See *Lia*.

-*lya*, a. demonstr. That, that yonder. (Cf. -*no*.)

-*lyakashi*, a. Female. (Cf. -*nkashi*, -*anakashi*.)

-*lyalume*, a. Male. (Cf. -*lume*, -*analume*.)

Ma-. Class-prefix plur. of many nouns with I, lu, u, as prefix in sing. Under this are given a number of words used only or mainly in plur.

Mafina, n. Matter, pus. (Cf. *finya*.)

Mafingwa, n. Things thrown down, rolling, falling, &c., e.g. rubbish, stones, earth on hillside.

Mafuta, n. Fat, oil, grease, ointment.

Mailo, n. To-morrow, yesterday. (Cf. *ila*, *lelo*.)

Mainsha, n. Rainy season (November to March).

Makupa, n. (Human) milk. (Cf. *mukaka*.)

Makwewo, n. Goods for sale, merchandise. (S. *lukwewo*.)

Mala, n. Bowels, entrails.

Malamba, n. Iron ore for smelting. (Cf. *mutapo*, *lwbe*.)

Malape, n. Oath (of asseveration). (Cf. *lapa*, *mapunde*.)

Malekano, n. Parting, division, going different ways, difference, contradiction. (Cf. *leka*, *mapandwa*.)

Malenganya, n. (—) Lizard. Also *Kamalenganya*.

Malenji, n. Long, high grass. (Cf. *chani*.)

Mali, *amali*, n. Personal property, wealth. (Swa. Cf. *chuma*.)

Maliri, n. Bed-frame, bedstead. Also *Iliri*.

Malo, n. Place. *Pa malo -a*, in place of, instead of. (Cf. *wulo*.)

Maluko, n. Vomit. (Cf. *luka*.)

Maluku, n. Malicious slanderer, backbiter, deceiver, liar.

Mama, v. Cry out, exclaim (at, against, &c.). Ap. *mamila*, Cs. *mamishya*. (Cf. *ama*.)

Mama, n. (*wa-m*.) Mother. *M. mukulu*, mother's elder sister. *M. mwaike*, mother's younger sister. *M. fyala*, mother-in-law. *M. wa mukulu*, step-mother. (Cf. *nyina*.)

Mambirima, n. Falls (of a river). (Cf. *mapota*.)

Mampanda, n. Fork of road. (Cf. *panda*, and follg.)

Mampandwa, n. Fork of tree. (Cf. *panda*, *lupanda*.)

Mana, v. Come to an end, be finished, completed. Also Act., i.e. bring to an end, finish, complete. Md. -*ine*. (Cf. *pela*, *shila*.)

Manata, n. Leprosy, leper.

Manika, **Manicha**, **Manka**, v. Grip, hold tight, seize with fingers. Rp. *man(t)kana*, Cs. *mankanya* (used of fourth day's beer-brewing. Cf. *kumba*.)

Mankolwe, n. Fence or screen of veranda (*mulokolo*).

Mapanda, n. See **Mampanda**.

Mapasa, n. (*damapasa*). Twins of different sex. (Cf. *mupundu*.)

Mapota, n. Rapids (of river). (Cf. *mambirima*.)

Masa, **Mata**, v. Apply mud-plaster (of first rough coat), plaster (a hut). Nt. *matika*, be plastered, covered with mud. (Cf. *shinga*.)

Masaka, n. Sorghum, Kaffir corn.

Masala, **Mashyala**, n. Land gone out of cultivation, abandoned plantation. (Cf. *matonga*, *ishyala*.)

Mashiri, **Mishili**, n. (*wa-m*.) Skilled workman, mechanic, usually smith. (Cf. *chilolo*, *mufushi*.)

Mashyala, n. See **Masala**.

Maso, n. Hair of pudenda. (Cf. follg.)

Masoshi, (rarely **Maso**), n. Day before yesterday, day after tomorrow. (Cf. *lelo*, *mailo*.)

Mata, n. (sing. *ḡuta*). Bow and arrows, weapons.

Matawa, n. Maize, Indian corn. See **Itawa**.

Mate, n. Spittle, saliva. (Cf. *pala*, *shipa*.)

Matipa, n. Mud, muddy place, bog.

Matongo, n. Site of deserted village or plantation. (Cf. *mashyala*.)

Matuka, n. Bad language, abuse, insults. (Cf. *tuka*, *matushi*.)

Matukuta, n. Sweat. (Cf. *inkasalo*, *chiwe*.)

Matushi, n. Abuse. (Cf. *matuka*.)

Mayanga, n. Forest, bush, jungle. (Cf. *impanga*.)

Mba, pr. These (people). **Mbamwe**, (it is) you there, you people. (Nasalized form of (*a*)*ḡa*.)

Mbala, v. Annoy, tease, abuse, harass. (Cf. *kalashya*, *tendekela*, *saushya*, *tumanishya*.)

-mbi, a. Other, another, of another sort, different, additional.

Mbono, n. Castor-oil. See **Imbono**.

Meka, v. Be conceited, swagger, show off. Also *Limeka*. (Cf. *limeka*, *chimeko*.)

Mena, v. Grow (of vegetation). (Cf. *mumena*, *kula*.)

Menda, **Amenda**, n. Water. (E.L. also *menshi*, *amenshi*.)

Mikoshi, n. Urine. (Cf. *sunda*, *nya*.)

Milochi, **Miloki**, n. Rain. (Cf. *loka*.)

Milyaashi, n. Burial-place of chief. (Cf. *chitimbo*.)

Mimena, n. Yeast, barm. (Cf. *mumena*, *mena*.)

Mina, v. Swallow. (Cf. *mumino*, and follg.)

Minsula, v. *M. anate*, make the mouth water.

Minsa, v. Sow (seed) broadcast. (Cf. *wiala*.)

Minsula (sing. *mu-n.*), n. Obstinacy, naughtiness, impudence. Also v., show contempt, reject with disdain, treat disrespectfully.

Minta, v. Carry (a load). (Cf. *pinta*.)

Mishike, n. See **Mushike**.

-mo, a. One, single, unique.

-mo, after a verb, often represents the object, with the meaning, in it, into it, out of it, some of it.

Mochelo, n. (*my-o.*) Furnace, kiln. (Cf. *nyumbi*, *ocha*.)

Mo-mo, negat. No, not so. (Cf. *iyoo*, *ko-ko*.)

Mona, n. (*miona*). Nose. (Cf. *kamona*.)

Mondo, n. (*mi-o.*) Native boring tool. (Cf. *musumbo*.)

Mongololo, n. (*mi-o.*) Lower part of back, back of loins. (Cf. *ukome*, *chikome*, *musana*.)

Moyo, **Umoyo**, n. (*mioyo*). Life, vitality, energy, courage. (Cf. *mutima*.)

Mpa, adv. (It is) here. **Mpano**, (it is) here, there, now. **Mpalya**, (it is) there, then.

Mu-. Class-prefix of nouns, often *umu-*, *um-*, and before a vowel *mw-*, *umw-*.

Mu, prep. In, into, inside, within, out of. Also interr., where? (Cf. *ku*.)

Muango, n. (*mi-a.*) Trunk of elephant. (Cf. *mumpa*.)

Mubolo, **Umbolo**, n. (*mi-b.*) Penis.

Muchehe, **Mwichehe**, **Umohela**, n. Salt.

Muchenchemesi, n. (*ḡa-ch.*) Adulterer. (Cf. *uchende*.)

Muchende, n. (*ḡa-ch.*) (1) Adulterer; (2) bull. (Cf. *chenda*.)

Muchendwa, n. (*mi-ch.*) Lower jaw.

Muchete, n. (*ḡa-ch.*) A (kind of) monkey; (2) subject of a chief,

member of a village, free man. (Cf. *kachete*.)

Muchilla, n. (*mi-ch.*) Tail (of animal). (Cf. *insuka*.)

Muchinda, n. (*mi-ch.*) Stem of pipe. (Cf. *intuntu*, *imbokoma*.)

Muchinsi, n. (*mi-ch.*) Honour, respect, compliment, present, civility, attention. (Cf. *chindika*.)

Muchombo, n. (*mu-ch.*) White calico worked (Swahili) cap. (Cf. *chisoti*, *chapewa*.)

Muemfu, n. See **Mwemfu**.

Muenshi, n. (*mi-e.*) A (kind of) ant. (Cf. *muswa*.)

Mufila, n. (*wa-f.*) An idler, one who neglects to hoe his garden. (Cf. *ufila*.)

Mufito, n. (*mi-f.*) Soot, grime (on cooking-pot, roof, &c.). (Cf. *mushito*, *mulale*.)

Mufulwa, n. (*mi-f.*) Furrow, groove, trench.

Mufundwa, n. (*mi-f.*) A sweet, rather light beer. (Cf. *uwakwa*, *fisunga*.)

Mufungo, n. (*mi-f.*) Ceremonial offering. (Cf. *chipupo*, *pupa*.)

Mufushi, n. (*wa-f.*) Worker in metal, smith. (Cf. *fula*.)

Mufwi, n. (*mi-f.*) Arrow.

Mufyala, n. (*wa-f.*) Cousin. (Cf. *fyala*.)

Mufyashi, n. (*wa-f.*) Parent. (Cf. *fyala*.)

Mulli, n. (*mi-li*). (1) Body; (2) substance, bulk, bigness.

Muilima, n. (*mi-i.*) A (kind of) bat. (Cf. *impepe*.)

Muipi, n. See **Muwipi**.

Muka, umka, n. (*waka*). Wife. *Mka wa wene*, another man's wife. *Mka mu-filwa*, *mka kushyala*, a widow. (Cf. *mukashi*.)

Mukaka, n. (*mi-k.*) Milk (of animals). (Cf. *makupa*.)

Mukalo, n. (*mi-k.*) Water-hole, well. (Cf. *mushima*.)

Mukamata, n. (*wa-m.*) Person (wife or slave) inherited. (Cf. *chokolo*, *impiano*.)

Mukanga, **Mukansa**, n. (*mi-k.*) Wrinkle (on face).

Mukashi, n. (*wa-k.*) Wife, woman. (Cf. *mwanakashi*.)

Mukatamwene, n. (*wa-k.*) Personal servant in chief's household.

Mukati, adv. Meanwhile, inside, in the middle. (Cf. *kati*, *pakati*.)

Muko, **Umuko**, n. (*wako*, *awako*). Son-in-law. Also **Mwiko**.

Mukofu, n. (*mi-k.*) Scar.

Mukoka, n. Fetish (distinguishing a family or clan in a tribe), family, clan. (Cf. *mukowa*.)

Mukolo, n. (*wa-k.*) (1) First (head) wife of a chief; (2) (*mi-k.*) deep water-channel, gully, ravine. Also **Mukolwa**. (Cf. *mukonkola*.)

Mukoma, n. (*mi-k.*) Hammer for smith's work. (Cf. *koma*.)

Mukondo, n. (*mi-k.*) (1) Track of game, spoor, trail; (2) war spear (cf. *inkondo*).

Mukonka, **Munkonka**, n. (*mi-k.*) Bracelet, anklet, of brass wire. (Cf. *lusambo*, *wutale*.)

Mukonko, n. (*mi-k.*) Tree with edible fruit (*ikonko*, pl. *ma-k.*).

Mukonkola, n. (*mi-k.*) Water-channel, drain, ditch. (Cf. *mu-kolo*.)

Mukonkote, n. (*mi-k.*) Old man's staff, walking-stick.

Mukonono, n. (*mi-k.*) Snore, snoring. (Cf. *koloma*.)

Mukopa, n. (*mi-k.*) Wallet, satchel. (Cf. *inkomwe*.)

Mukoshi, n. (*mi-k.*) Neck, throat (external). (Cf. *ikoshi*.)

Mukowa, n. (*mi-k.*) (1) Navel; (2) family, clan. (Cf. *mukoka*.)

Mukuku, n. (*mi-k.*) (1) Current (of water), draft (of air); (2) (*wa-k.*), grandmother (cf. *imbuya*).

Mukula, n. (*mi-k.*) Track of something dragged on the ground. (Cf. *kula*, *mukondo*.)

Mukulama, n. (*wa-k.*) Guard, attendant. (Cf. *lama*.)

Mukulu, n. (*wa-k.*) (1) A great person (cf. *-kulu*); (2) elder brother,

e.g. *mukulu antu* (in general); *mukulu wanji*, my elder brother.

Mukunushi, n. (*wa-k.*) Adulterer. (Cf. *kununa*, *muchende*.)

Mukupa, n. Native beer (*uwalwa*) in the second stage of making. (Cf. *kumba*.)

Mukushita, n. (*wa-k.*) Trader, one who buys or sells, customer, seller. (Cf. *shita*.)

Mukusu, n. (*mi-k.*) Helping, bite, mouthful, morsel of food taken in the fingers. (Cf. *suna*, *isono*, *kusa*.)

Mukuwa, n. Copper.

Mukwa, **Mwikwa**, n. (*mikwa*). Piece of bark used for carrying. (Cf. *lukwa*.)

Mukwakwa, n. (*mi-k.*) Path, road. (Cf. *inshila*, *musu*.)

Mukwala, n. (*mi-k.*) Track, footstep (of man or animal). (Cf. *mukondo*, *lukasa*.)

Mukwamba, n. (*mi-k.*) One fathom of cloth. (Cf. *lupande*.)

Mukwandala, n. (*mi-k.*) Belt, girdle. (Cf. *inlandwe*.)

Mukwawo, n. (*wa-k.*) One of their village, neighbour. So *mukwasu* (*mukwanu*), my (your) neighbour. (Cf. *-esu*, *-enu*, *-awo*.)

Mulaka, n. (*mi-l.*) (1) Tongue (cf. *lumini*, *ulaka*); (2) language, speech.

Mulala, n. (*wa-l.*) (1) A person of the Lala tribe (cf. *chilala*, *wilala*); (2) (*mi-l.*) remainder of food, food put away, reserve (cf. *chimbala*); (3) crack, fissure, crevice.

Mulale, n. (*mi-l.*) Soot (from smoke, on roof), ashes (of burned grass). (Cf. *itoyi*.)

Mulamu, n. (*wa-l.*) Brother-or-sister-in-law.

Mulanda, n. (*wa-l.*) Dependant of a chief, one of a village. (Cf. *muchete*.)

Mulando, n. (*mi-l.*) ? Dead, fallen tree.

Mulandu, n. (*mi-l.*) (1) Affair, case, matter, subject of debate,

business; (2) difficulty, question, quarrel, discussion, argument, reason, cause.

Mulangwe, n. (*mi-l.*) (1) Sense, intellect, understanding; (2) clever word or act, device, trick, argument, jibe; (3) advice, warning, instruction. (Cf. *langa*, *ilango*, *kalango*.)

Mulanshi, n. (*mi-l.*) Barrel of gun. (Cf. *mululi*.)

Mulaye, n. (*wa-l.*) Doctor, medicine-man. (Cf. *inganga*.)

Mulembe, n. (*wa-l.*) Trunk of elephant. (Cf. *muango*, *mumpa*.)

Muliango. See **Mulyango**.

Mulilo, n. (*mi-l.*) Fire, blaze, heat. (Cf. *chiwe*, *kawa*.)

Mulimi, n. (*wa-l.*) One who cultivates the soil, peasant. (Cf. *lima* and follg.)

Mulimo, n. (*mi-l.*) (1) Hoeing, digging, cultivation; (2) labour, work, occupation. (Cf. *lima*, *inchito*.)

Mulimwa, n. (*mi-l.*) A (kind of) bean. (Cf. *inkunde*, *twinyangu*.)

Mulindu, n. (*wa-l.*) Young girl, not adult. (Cf. *chisungu*.)

Mulingo, n. (*mi-l.*) Pattern, measure, copy. (Cf. *linga*.)

Muliwo, n. (*mi-l.*) Shoot, sucker, tendril of creeping plant.

Mulochi, n. (*mi-l.*) Falling rain, shower. (Cf. *invula*, *loka*.)

Mulokashi, n. (*wa-l.*) Daughter-in-law. (Cf. *muko*.)

Mulokolo, n. (*mi-l.*) Space under projecting eaves of house, often supported by poles, and enclosed with screen, verandah.

Mulombe, n. (*wa-l.*) A fine-looking, handsome, well-dressed person. (Cf. *ulombe*, *kalombe*.)

Mulombeshi, n. (*wa-l.*) A beggar, suppliant. (Cf. *lomba*.)

Mulomo, n. (*mi-l.*) (1) Lip, beak; (2) projection, edge, brim; (3) insult, provocation, quarrel. (Cf. *kalomo*.)

Mulonda, n. (*mi-l.*) Follow-

ing, tracking, search for game. (Cf. *londa*.)

Mulonga, n. (1) (*mi-l.*) Current, rush of water (cf. *mukuku*); (2) (*wa-k.*) chief's overseer (cf. *longa*).

Mulongo, n. (*mi-l.*) A row or line of things, and so a number or quantity, crowd, group, herd, flock, gang (cf. *longa*); (2) (*wa-l.*) one of the same village, neighbour (cf. *mukwabo*).

Mulopa, n. Blood. (Cf. *kalu-bula*.)

Muloshi, n. (1) (*wa-l.*) Witch-doctor (cf. *indoshi*, *infwiti*, *lowa*); (2) (*mi-l.*) whistling, whistle (cf. *munsu*, *mushu*).

Mulu, n. Upper part of river or stream. So *kumululu*, up-stream. (Cf. *inselelo*, *iulu*.)

Muluko, n. Vomiting. (Cf. *luka*, *maluko*.)

Mululi, n. (*mi-l.*) Barrel of gun. Also *Mulanshi*.

Mulumbwana, n. (*wa-l.*) Youth, lad, attendant.

Mulume, n. (*wa-l.*) Male, man, husband. (Cf. *lume*.)

Mulumu, n. (*mi-l.*) Cupping instrument, usually horn. (Cf. *lumika*, *musuku*.)

Mulunda, n. (*mi-l.*) Heap, pile. (Cf. *muwumba*.)

Mulundu, n. (*mi-l.*) Land, country, dry land. (Cf. *chalo*.)

Mulungani, n. (*wa-l.*) A profligate, adulterer. (Cf. *muchende*, *mukunushi*.)

Mulwashi, **Mulwele**, n. (*wa-l.*) Sick person, invalid. (Cf. *lwala*.)

Mulwendo, n. (*wa-l.*) Traveller, passer-by, stranger, guest. (Cf. *enda*, *lwendo*.)

Mulyango, n. (*mi-l.*) Hole, aperture, doorway, entrance. (Cf. *mupata*, *chipunda*.)

Mumbo, n. Purpose, intention. As adv. on purpose, intentionally. *Te mumbo*, accidentally.

Mumbu, n. (*mi-u.*) Potato-like vegetable.

Mumbwe, n. (*wa-m.*) A (kind of) wild dog, fox. (Cf. *imbwa*.)

Mume, n. (*mime*). Dew. Also *Chime*.

Mumena, n. (*mi-m.*) Plant, herb. (Cf. *mena*.)

Mumino, n. (*mi-m.*) Throat (internal). (Cf. *mina*, *mukoshi*.)

Mumoye, n. (*wa-m.*) Young girl, adult. (Cf. *chisungu*.)

Mumpa, n. (*mimpa*). Trunk of elephant. (Cf. *mulembe*.)

Mumpundi, n. *Lala m.*, be gorged, glutted with food.

Mumpulu, n. (*wa-m.*) Fool, idiot, simpleton. (Cf. *pusa*, *chungwa*.)

Munasara, n. (*wa-n.*) A Swahili man, Mahomedan.

Munda, n. (*minda*.) Cultivated land, plantation, garden. (Cf. *uwalla*.)

Mundonda, n. (*mi-n.*) A drop (of liquid). (Cf. *londa*.)

Munefu, n. (*mi-n.*) Fleshy part of meat, flesh (not bone). (Cf. *inama*, *chinane*.)

Munga, n. (*minga*). Thorn, prickle.

Munganga, n. (*wa-n.*) See *In-ganga*.

Mung'o, n. (*arwango*). Thief. (Cf. *pompwe*.)

Mungu, **Muungu**, n. (*mi-ungu*). Pumpkin. (Cf. *chipushi*.)

Mungwe, n. (*wongwe*). A single, unmarried person. (Cf. *mushike*.)

Muni, n. (*mini*). Anus, vent.

Munika, v. Give light, light up, show by light. (Cf. *mushya*, and *follg*.)

Muniko, n. (—) Something that gives (artificial) light, torch, fire, candle, &c. Also *Chimuniko*. (Cf. *munika*.)

Muninga, n. (*mi-n.*) Ground-nut. Also *Inshawwa*.

Munkombe, n. (*mi-n.*) Earthen vessel, for water or cooking. (Cf. *inongo*.)

Munkonka, n. See **Mukonka**.

Munkulu, n. (*mi-n.*) (1) Log; (2) rat-trap.

Munshi, n. (*minshi*). Pounding pole, pestle. (Cf. *ifusu*.)

Munsho, n. (*wa-m.*) Uncle.

Munshu, **Munsu**, n. (*mi-unsu*). Whistling sound, whistle. Also *Munsoshi*.

Munsula, n. See *Minsula*.

Muntu, n. (*wantu*). A person, individual, man. (Cf. *chimuntu*, *kamuntu*, *chintu*, *kantu*.)

Munwe, n. (*minwe*). Finger. (Cf. *kanwe*.)

Munyambi, n. (*wa-n.*) Second (or other following) wives of a chief. (Cf. *mukolo*, *kanyambi*.)

Munyanga, n. (*mi-n.*) Tusk of elephant. (Cf. *insofu*.)

Munyenga, n. (*mi-n.*) A (kind of) ant.

Muono, **Mono**, n. (*miono*). A (kind of) fish-trap.

Mupaka, n. (*mi-p.*) Boundary, border, limit.

Mupalu, n. (*wa-p.*) A hunter. (Cf. *chiwinda*.)

Mupamfi, n. (*wa-p.*) A big-bodied, stout, fat person.

Mupanda, n. (*mi-p.*) Forked post or pole. (Cf. *ulupanda*, *panda*, and *follg*.)

Mupande, n. (*mi-p.*) Hole, fissure. (Cf. *panda*.)

Mupandi, n. (*mi-p.*) Shin, lower leg.

Mupapaya, n. (*mi-p.*) Papaw-tree. *Ipapaya* (*ma-p.*), the fruit. Also *Mupapapa*.

Mupasa, n. (*mi-p.*) Mat of split reeds threaded together. Also *Mupesu*.

Mupashi, n. (*mi-p.*) Spirit (of an individual, disembodied). (Cf. *mushimu*, *chinskingwa*, *chiwanda*, *impashi*.)

Mupata, n. (*mi-p.*) (1) Passage, entrance, way in or out; (2) pass between hills, gorge, gap. (Cf. *muliango*.)

Mupelo, n. (*mi-p.*) Point, place,

or part where a thing ends, mode of ending, end, edge. (Cf. *pela*, *shila*, *mupaka*.)

Mupemba, n. (1) (*wa-p.*) An old man, aged person (cf. *kota*); (2) (*wa-m.*) chief's principal adviser, councillor, judge (cf. *pemba*).

Mupembwe, n. (*mi-p.*) Bank, embankment, mound, earthwork.

Mupesu, n. (*mi-p.*) Mat. Also *Mupasa* (which see). (Cf. *chipesu*, *pesula*.)

Mupeto, n. (*mi-p.*) Game-trap (noose and spring). (Cf. *peta*.)

Mupiano, n. (*wa-p.*) Heir. (Cf. *piana*.)

Mupila, n. (*wa-p.*) Open space for playing ball, playground. (Cf. *ntafu*.)

Mupili, n. (*mi-p.*) Heap, pile. (Cf. *lupili*.)

Mupindo, n. (*mi-p.*) Wooden bar (for securing door inside). (Cf. *pinda*.)

Mupindushi, n. (*wa-p.*) One who settles a dispute, judge, arbitrator. (Cf. *pinda*, *pindula*.)

Mupini, n. (*mi-p.*) Handle (as of hoe, axe).

Mupofu, n. (*wa-p.*) A blind person. (Cf. *pofuka*.)

Mupoko, n. (*mi-p.*) Hollow between ridges, valley between lines of hills.

Mupombo, n. (*wa-p.*) Adulterer. (Cf. *muchende*, *pombola*.)

Mupondo, n. (*mi-p.*) Mortar for pounding grain. (Cf. *ifusu*, *twa*, *ponda*.)

Muponje, n. (*mi-p.*) String of bark-fibre. (Cf. *chipoje*, *mwando*, *lushishi*.)

Mupua, n. Breath.

Mupulushi, n. (*wa-p.*) Rescuer, saviour, preserver. (Cf. *pula*, *induwulwa*.)

Mupundu, n. (*wa-p.*) One of twins of same sex. Also *Impundu*. (Cf. *mapasa*.)

Mupuo, n. (1) (*mi-p.*) Silliness, silly display, showy dressing, cox-

combry; (2) (*wa-p.*) a silly, vain, overdressed person. (Cf. *pusa*, *pua*.)

Muputu, n. (*mi-p.*) Name of a tree.

Musafu, n. (*mi-s.*) Sharp, bitter speech, taunt, rebuke. (Cf. *isele*.)

Musako, n. (*mi-s.*) Wooden shaft of spear (*ifumo*). (Cf. *lusako*.)

Musale, n. (*mi-s.*) Sugar-cane.

Musambo, n. (*mi-s.*) A tree from which bark-cloth is made. (Cf. *lukwa*.)

Musampala, n. (*mi-s.*) Relish, seasoning for food. (Cf. *wuchisa*, *chitwelo*, *lunga*.)

Musampi, n. (*mi-s.*) Bough, branch (of tree).

Musana, n. (*mi-s.*) Back (of body). (Cf. *inuma*.)

Musankwa, n. (*wa-s.*) Young boy. (Cf. *mwaniche*.)

Musantu, n. (*mi-s.*) Grass used as a wrapper or cover for carrying nuts, &c.

Musasa, n. (*mi-s.*) Shed, shelter (of boughs, grass, &c.). (Cf. *mutanda*; not W.L.)

Musawo, n. (*mi-s.*) Wooden rest for head, pillow. Also *Mutamino*.

Muse, n. (*mise*). Sweet taste. (Cf. *tepela*, *sasa*.)

Musembe, n. (*mi-s.*) Piece of horn used as a bird-call. (Cf. *nduwutula*.)

Musenga, n. (*mi-s.*) Sand.

Musepo, n. (*mi-s.*) Edible forest fruit or herb. (Cf. *sepa*.)

Museshya, n. (*mi-s.*) River-channel.

Mushangalala, n. (*mi-s.*) Charcoal. (Cf. *mushimbili*.)

Mushi, n. (*mishi*). Village. (Cf. *kashi*.)

Mushike, n. (*wa-s.*) Unmarried person.

Mushili, n. Ground, earth.

Mushilo, n. (*mi-s.*) Ending, end. (Cf. *shila*, *mupelo*, *ishililo*.)

Mushilu, n. (*wa-s.*) Madman. (Cf. *-shilu*, *-ushilu*.)

Mushima, n. (*mi-s.*) Well, water-hole. (Cf. *mukalo*.)

Mushimbi, **Musimbi**, n. (*wa-s.*) Growing girl, not adult. (Cf. *chisungu*.)

Mushimbilili, n. (*mi-s.*) Charcoal. Also *Mushangalala*.

Mushimpulo, n. Beer in the first stage of making. (Cf. *kumba*, *uwatwa*, *shimpula*.)

Mushimu, n. (*mi-s.*) Disembodied spirit, soul, ghost. (Cf. *mupashi*, *chirwanda*, *chinsingwa*.)

Mushinku, n. (*mi-s.*) (1) Size, stature, bulk, volume; (2) kind, sort. (Cf. *mutundu*.)

Mushinso, n. (*mi-s.*) Long journey, long way, great distance.

Mushintillo, n. (*mi-s.*) Blood-vessel, vein, artery. (Cf. *lushinga*, *lushipa*.)

Mushishi, **Musisi**, n. (*mi-s.*) Hair of head (human). (Cf. *mwefu*, *isako*.)

Mushito, n. (*mi-s.*) Soot, grime. (Cf. *mufito*.)

Mushiwa, n. (*wa-s.*) A person bereaved, orphan, widow. (Cf. *shia*, *shyala*, *mushyala*.)

Mushya, n. (*wa-s.*) Slave (male or female). (Cf. *kalume*.)

Mushya, v. Give light, make light, light up. (Cf. *munika*.)

Mushyala, n. (*wa-s.*) One deserted, derelict, widow, orphan, cast-away. (Cf. *mushiwa*, *shyala*.)

Mushyele, n. (*mi-s.*) Foot. (Cf. *lukasa*.)

Mushyu, n. (*mi-s.*) Root (of tree, &c., underground). (Cf. *ishina*.)

Musi, n. See **Munshi**, **Mushi**.

Musokolwe, n. (*mi-s.*) New place of abode, new settlement.

Musomo, n. (*mi-s.*) Skewer, spit.

Musonga, n. (*mi-s.*) (1) Sharp end, tip, point (of stake), tooth (of comb, &c.) (cf. *songola*, *isonga*);

(2) bud, shoot, sprout (cf. *kakokolwa*).

Musonte, n. (*mi-s.*) Ear (of grain). (Cf. *chisankunta*.)

Musopelo, n. (*mi-s.*) Ramrod. (Cf. *sopela*.)

Musoshi, Mushoshi, n. (*mi-s.*) Tear (of the eye).

Musowa, n. (*mi-s.*) Wailing, lamentation. (Cf. *lila*.)

Musuka, n. (*mi-s.*) Iron shaft of spearhead, spike-end (of axe-head, of hoe-blade). (Cf. *chocho, insuka*.)

Musuku, n. (*mi-s.*) (1) Horn used as cupping instrument (cf. *mulumu, lumika*); (2) tree with a sweet edible fruit (*masuku*).

Musuma, n. Wholeness, soundness, entirety, completeness. -a *musuma*, and *musuma*, whole, unbroken, perfect.

Musumbo, n. (*mi-s.*) Native boring tool, awl. (Cf. *mondo*.)

Musumbu, n. (*mi-s.*) A fish-spear. (Cf. *sumba*.)

Musundo, n. (*mi-s.*) Punting-pole.

Musungilo, n. (*mi-s.*) Not doing as asked, contrariness, ill-nature.

Musungu, n. (*wa-s.*) European, white man.

Mususu, n. (*mi-s.*) Mode of wearing hair (woman's). (Cf. *mwala*.)

Muswa, n. (*miswa*). White ant.

Mutala, n. (*mi-t.*) District under one chief.

Mutambo, n. (*mi-t.*) Large size, bulk, stature, fine physique. (Cf. *ifumbi*.)

Mutamino, n. (*mi-t.*) Wooden head-rest, pillow. (Cf. *musawo, taamina*.)

Mutanda, n. (*mi-t.*) Shed, shelter of boughs, grass, and leaves. (Cf. *musasa*.)

Mutande, n. (*mi-t.*) Line, row (of things side by side). (Cf. *mulongo*, row in file.)

Mutangiko, n. (*mi-t.*) Begin-

ning, leading off, guiding. (Cf. *folg*.)

Mutanjilishi, n. (*wa-t.*) One who goes in front, leader, guide. (Cf. *tangila, kanongola*.)

Mutano, n. (*mi-t.*) Large limb of tree, main fork or branch. (Cf. *musampi*, a smaller bough.)

Mutanti, n. (*mi-t.*) Cross-pole (resting on forked poles); cross-piece, e. g. of bed-frame.

Mutapo, n. (*mi-t.*) Iron ore for smelting. (Cf. *luwe, malamba*.)

Mutatiko, n. (*mi-t.*) Beginning. (Cf. *tatiko, yamba, mutangiko*.)

Mutatuishi, n. (*wa-t.*) Leader in singing, conductor.

Mutefu, n. (*mi-t.*) Hoop (e. g. round top of a basket. (Cf. *chisele*.)

Mutembo, n. (*mi-t.*) Pole for carrying a load between two men. (Cf. *temba*.)

Mutemela, n. (*wa-t.*) Wood-cutter, in chief's household. (Cf. *tema*.)

Mutende, n. (*mi-t.*) Peace, quiet settled state or condition, used as common salute.

Mutenga, n. (*wa-t.*) Messenger, carrier.

Mutenje, Mutenge, n. (*mi-t.*) (1) Roof of native hut (round, conical); (2) open shed (roof on poles without walls). (Cf. *chitenje*.)

Muti, umuti, n. (*miti, imiti*). (1) Tree (cf. *chiti, kati*); (2) medicine (cf. *muyanda*).

Mutika, n. Thickness, stoutness, firm texture, strength, substance. (Cf. *tika*.)

Mutima, n. (*mi-t.*) (1) Heart; (2) feeling, desire, appetite; (3) disposition, character.

Muto, n. (*mito*). Gravy, soup, sauce.

Mutole, n. (*mi-t.*) Bird-call, made of horn. (Cf. *musembe, lusengo*.)

Mutondo, n. (*mi-t.*) Earthen (cooking or water) pot. (Cf. *inongo*.)

Mutulo, n. (*mi-t.*) Customary present to chief, tribute. (Cf. *tula*.)

Mutumba, n. (*mi-t.*) Bale of calico. (Cf. *itumba*.)

Mutumwa, n. (*wa-t.*) Messenger. (Cf. *tuma*.)

Mutundu, n. (*mi-t.*) Size, kind, sort, quality (cf. *mushinku*). *M. umo*, alike. *M. umbi*, different.

Mutunta, n. (*mi-t.*) Hill, undulations, rising ground.

Mutwi, n. (*mitwi*). Head, top, peak. (Cf. *chitwi*, *kutwi*.)

Muungu, n. See Mungu.

Muuwa, n. (*miuwa*). Smith's bellows, with handles (*ulupa*, plur. *mpa*), clay stand (*chitupi*), pipe to nozzle (*kawambala*), nozzle (*inchelo*), clay fireplace into which nozzle passes (*mochelo*). (Cf. *fukuta*.)

Muvi, n. (*wavi*). Friend, acquaintance, fellow, neighbour—only used in combination with a possessive adj., e.g. *muwanyji*, *wavyenu*, &c. (Cf. *-vi*, *chibusa*, *mukwarbo*, *mwame*, and E.L. *munanji*.)

Muvumba, n. (*mi-v.*) Heap, pile, full measure. (Cf. *ufumbi*.)

Muwele, n. (*wa-w.*) First-born child. (Cf. *kawinda*, *iwele*.)

Muwera, n. Cold season (SE. winds, June to Sept.), dry season. (Cf. *mainsha*.)

Muwi, n. See Muvi.

Muwipi, n. Width, breadth. (Cf. *-ipi*.)

Muwono, n. (*mi-w.*) Castor-oil plant. (Cf. *imbono*.)

Muwufi, n. A liar, scoundrel. (Cf. *wufi*, *-fi*.)

Muwundo, n. (*mi-w.*) Beginning of rainy season, first rain. (Cf. *mainsha*.)

Muwungo, n. (*mi-w.*) India-rubber tree. (Cf. *intafu*.)

Muwuyu, n. (*mi-w.*) Baobab tree; *iduyu* (*ma-w.*), its fruit.

Muyambo, n. (*mi-y.*) Beginning, commencement, start. (Cf. *yamba*, *tatika*, *tanga*. Not W. Lala.)

Muyanda, n. (*mi-y.*) Drug, medicine, poison.

Muyendo, n. (*wa-y.*) Traveller, stranger, guest. (Cf. *enda*, *mulwendo*.)

Mwacheso, n. Past time, old time, long ago: *-a mwacheso*, old, antiquated; *mwesi* (*mwaka*) *wa m.* last month (year). (Cf. *kale*.)

Mwafi, n. Poison, used as ordeal.

Mwafuli, n. (*mi-a.*) Umbrella. (Swa.)

Mwaiche, **Mwaike**, n. (*waiche*). Child, young boy or girl. Also **Mwaniche**. (Cf. *mwana*, *-che*.)

Mwaka, n. (*miaka*). Year. *Mwak-o-no* (*mwaka uno*), this year; *mwaka wa macheso*, last year. (Cf. *chaka*.)

Mwala, n. (*miala*). (1) Rock, boulder, stone, cliff; (2) way of wearing hair (woman's), band from front to back. (Cf. *mususu*.)

Mwamba, n. (*mi-a.*) Cross-pole, ridge-pole of roof. (Cf. *mulanti*.)

Mwame, n. (*wame*). Friend, companion. (Cf. *muvi*, *chibusa*.)

Mwana, n. (*wana*). (1) Child, son, daughter; (2) person. *Mwana wa kusanga*, step-child. (Cf. *mwanalume kamwana*, *kana*, *mwanike*.)

Mwanakashi, n. (*wa-n.*) Woman, female. (Cf. *-kashi*.)

Mwanalume, n. (*wa-n.*) Man, male. (Cf. *-lume*.)

Mwandi, interj. All right, that's enough, I see, I understand, thank you. Often, *ee mwandi*.

Mwando, n. (*mi-a.*) String (of twisted fibre). (Cf. *lushishi*.)

Mwangalo, n. (*mi-a.*) Happiness, joy, merriment, sport, fun, play. (Cf. *angala*.)

Mwanike, **Mwaniche**, n. See **Mwaiche**.

Mwapo, n. (*mi-apo*). Something borrowed, advanced, got or given on credit. (Cf. *apula*.)

Mwashya, v. Scatter about, throw here and there.

Mwau, n. (*miau*). Yawn. (Cf. *aula*.)

Mwe, -mwe, pron. You (plur.), usually attached to a noun, e.g. *mwetwame*, you my friends; *wantumwe*, you people.

Mwembe, n. (*mi-e*). Beard. (Cf. *mwemfu*.)

Mwembeshi, n. (*w-em*). Herdsman. (Cf. *embela*.)

Mwemfu, **Muyemfu**, **Muemfu**, n. (*mi-emfu*). Hair of face, beard. *M. wa matorwo*, whiskers. *M. wa kwilulu*, moustache. (Cf. *mwembe*.)

Mwemuna, v. Strip off, tear off, tear up.

Mwendo, n. (*mi-e*). Leg. (Cf. *kulu*.)

Mwene masala; n. One of a chief's household.

Mwenje, n. (*mi-e*). Brand, torch.

Mwenso, n. (*mi-e*). Fear, terror, awe, reverence. (Cf. *tina*, *opa*.)

Mwensu, n. (*awensu*, *afenso*). Traveller, stranger, guest. (Cf. *muyendo*, *mukwendo*, *enda*.)

Mweshi, n. (*mi-e*). Moon, month. (Cf. *eshya*.)

Mweahyo, n. (*mi-e*). Measuring, a measure. (Cf. *eshya*, *mulingo*.)

Mweŵo, pron. You (plur.).

Mwiehekulu, n. (*wēch*). A feeble, aged person. (Cf. *kachekulu*, *-kulu*, *-che*.)

Mwiko, n. (*miiko*, *mbiko*). (1) Mystery, strange occurrence, omen; (2) thing forbidden to an individual, e.g. particular food.

Mwikwa, n. See **Mukwa**.

Mwili, n. See **Muili**.

Mwiliilila, n. (*mi-l*). Bird-call. (Cf. *lila*, *ndwululula*.)

Mwina, n. (*awena*, *wena*). (1) Also *mwini-e-panga*, i.e. *mwina ipanga*, chief's retainer, messenger, attendant; (2) member of a family or clan distinguished by a fetish, fellow clansman (cf. *mukoka*, *mu-*

kowa). *Uli mwini-e-endo?* (*Mwina indo?*) what is your clan? (3) plur., (of respect) used by wife of her husband. *Wena* (or, *bena*) *kwani* (or *kwesu*), my husband.

Mwine, n. (*wene*, *awene*). (1) Owner, possessor, householder. *Muntu wa wene*, a slave, one belonging elsewhere, stranger. *Chintu cha wene*, some one else's property, something borrowed or stolen; (2) corpse (of a dead man); (3) self, e.g. *mwine wani* (*wowe*), my (your) self; *wene wenu*, yourselves. (Cf. *-ine*.)

Mwinjila, n. (*mi-inj*). Coat, gown, shirt. (Cf. *inguo*, *insalu*, *ingila*.)

Mwinjililo, n. (*mi-inj*). Entrance, way in, access. (Cf. *injila*.)

Mwipanga, for **Mu ipanga**. See **Ipanga**.

Mwipika, n. (*mi-ip*). Earthen vessel for cooking, water, &c. (Cf. *inongo*.)

Mwipwa, n. (*wepwa*). Nephew, niece.

Mwishikulu, n. (*wesh*). Grandchild. (Cf. *shikulu*.)

Mwiulu, adv. Above, on top. (Cf. *iulu*, *mu*.)

Mwiwulu, for **Mu iwulu**. See **Iwulu**.

Mwokolo, n. (*wokolo*). Person inherited, widow. (Cf. *chokolo*, *piana*.)

Mwono, n. See **Muwono**, **Muono**.

Mwumfi, n. (*wa-u*). Potter. (Cf. *umba*, *wumba*.)

Mya, adv. No, not so. (Cf. *iyoo*.)

Words not found under **N** may be looked for under **IN**.

Na, conj. prep. (1) And, also, too; (2) with, by. (Cf. *ne*, *ni*.)

Naka, v. (1) Be slack, loose, yielding, pliant, soft, easy; (2) be weak, exhausted, broken down, feeble, go slowly, do slowly, be

lazy, be behindhand; (3) be gentle, easy, affable, kind. *Naka! Konaka!* be quiet! gently! take it easy! Ap. -ila, -ilila; Cs. Int. *nakishya*, *nashya*, e.g. relax, loosen, weary, tire out, soften.

Nangu, adv. Not even, not at all, by no means. (Cf. *neli*.)

Nani, interrog. Who? *Ndani*, who is it? -a *nani*, -a *kwani*, whose? **Nanika**, v. Apply (as oil, &c.), rub on. (Cf. *sua*.)

Naya, **Nanya**, v. Stir about (porridge, while cooking).

Ndolo, **Ndolo-ndolo**, **Ndololo**, adv. (Often after -enka, i.e.) quite, just, entirely, nothing but. (Cf. *lokoso*.)

-ndu, -ndo, a. What? (Cf. -isa, shani, chindu, findu.)

Ndulo, adv. (It is) then, when. (Cf. *ulo*, *ilyo*, *li*, *ili*, *lomba*.)

Ndume, n. See **Indume**.

Nduno, adv. (It is) now, at once, on the spot. (Cf. -no.)

Ne, prep. conj. And, with. (Cf. *na*.)

-ne, a. See -ine, *wune*.

Ne-, -ne, pron., I. *Nane*, and I, with me. *Nemwine*, I myself. (Cf. *nedo*.)

Neli, adv. (before noun, adj. or infin. mood). Not even, by no means, not a bit. (Cf. *nangu*.)

Nembo, **Ndembo**, n. (S. *lulembo*). Tattoo-markings, carving, writing, sketches. (Cf. *lemba*.)

Ne-ne, adv. Very, truly, really, only after -ine (-ne). (Cf. *kwakuti*.)

Newo, **nebo**, **nefo**, pron., I, me. (Cf. *ne-*.)

Nga. Has various uses, (1) like, as, in comparisons, e.g. *mukulu nga nedo*, as big as me; (2) introducing a question, e.g. *nga nchindo?* what is it? (3) in conditional clauses, if, would, *nga afika*, if he comes, (or) he would come; *pano-nga*, almost, e.g. *pano-nga napona*, I almost fell.

-nga, a. interrog. How many?

Ngu, a. demonst. (It is) he, she, this person.

Nguo, n. Cloth, clothing. See **Inguo**.

Ni, v. Is, are (copula). Sometimes prep. by, with—after a passive verb.

Nina, v. Go up, mount up, climb, ascend. Ind. -*ninine*. (Cf. *kwela*.)

Nina, n. See **Nyina**.

Nindo, interrog. What (is it)? why, what for? (Cf. -*ndu*.)

Ningati, **Ni ngati**, adv. It may be, perhaps, possibly, I dare say. (Cf. *kani*, *lino*.)

-nini, a. Little, small, few. *Panini*, a little, in a small degree. (Cf. -*che*.)

Nku, **Nkuno**, adv. (It is) here, now. (Cf. *mmo*, *mpa*, *pano*.)

-nne, a. Four.

-no, a. demonst. This, that. (Cf. *ngu*, -*lya*.)

Nona, v. (1) Be (get) fat, stout, plump, sleek (cf. *ina*, -*nono*); (2) sharpen (metal on stone), whet, grind. (Cf. *songolo*, *pela*, *chinone*.)

Nongola, v. Lead the way, show the road, act as guide. (Cf. *tangila*, *kanongola*.)

Nonka, v. Make gain, profit, earn by trading.

-nono, a. Fat, sleek, plump. (Cf. *nona*, *ina*.)

Nti, conj. Like, as, if. (Cf. *ti*, *kuti*, *ngati*.)

Nukula, v. Pluck, pull up (out, e.g. grass, post, feathers). Md. -*nukwile*. (Cf. *tupula*.)

Nunka, v. Smell, (Nt.) have a smell, esp. of a bad smell (cf. *fuka*). Cs. *nunshya*.

Nwa, v. Drink, absorb, drink up. Md. -*nwene*, Nt. *nweka*, be drinkable, fit to drink; Cs. *nweshya*. (Cf. *kanwa*, *chinwa*, *nya*.)

Nya, v. Pass excreta (dung, urine). (Cf. *sunda*.)

Nyamuna, v. Raise, lift. (Cf. *inuna*, *imia*.)

Nyanshi, **Kunyanshi**, n. Down

(a river), down-stream. (Cf. *kun-selelo, kumulu, panshi.*)

Nyanta, v. Tread, trample, stamp. (Cf. *nyantila.*)

Nyemuna, v. Let out, unloose, release, take out (of hole, bag, receptacle). (Cf. *imuna.*)

Nyina, Nina, n. (*wa-n.*) Usually in plur. (of respect), mother, my mother. *Nyina fyala*, mother-in-law. (Cf. *mama*, and the follg.; *unoko*, your mother; *unina*, his mother; *anyinefwe*, our mother.)

Nyong'ona, v. Twist. (Cf. *posa.*)

Nyukishya, Nyuchishya, v. Dress a skin (by rubbing), rub soft, Bray.

Ocha, v. Apply fire to, burn, roast, bake. (Cf. *mochelo.*)

Ola, Wola, v. Decay, go bad, be rotten, putrid, decomposed. Md. *-olele.*

Oloka, v. Be straight, even, level. (Cf. *lungama*, and follg.)

Olola, v. Make straight, even, level, stretch out.

Omba, v. Cause to sound, e.g. *O. ngoma*, beat a drum. *O. ulupi*, clap the hands. Cs. and Int. *om-beshya.*

Ombola, v. Redeem, ransom, buy back. (Cf. *lutwula.*)

Ona, v. See *Wona*.
-onane, a. Four together, four at once. (Cf. *-nne, -owilo, -otatu.*)

Onaula, v. Destroy, spoil, ruin, ravage, devastate. Md. *-onawile.*

Onda, v. Be (get) thin, emaciated, lean, starved. Cs. *onshya.*

Oneka, v. See *Wona*.
Onka, konka, v. Suck, as child. Cs. *onshya.* (Cf. *fyompa, konka.*)

-onse (sometimes *-ense*), a. All, the whole.

Onta, Konta, Ota, v. Sit by fire, bask in sun. (Cf. *konta.*)

Opā, v. Fear, be afraid. Cs. *ofya*, Rp. *opana*. Cs. *opanya*,

frighten, terrify. (Cf. *tina, mwenso.*)

-owe, a. (i.e. *-a uwe*). Your (sing.), yours. (Cf. *wetdo, -enu.*)

-otatu (*-owilo*), a. Three together, (two together). (Cf. *-onane.*)

Oyu, oyo, a. demonst. (emphatic). He, she. (Cf. *ngu, uyo, iye.*)

Pa, v. Give, present, offer, e.g. *nimpako*, give me some. *Pa menso*, cause fear, frighten. Ap. *pela*, Cs. Int. *peshya, peleshya*, e.g. give freely, be liberal.

Pa, prep. At, to, from, in (of place or time), as to, concerning, about (cf. *ku, mu*). Also adverbial prefix as in follg.

Pa penka, adv. In a unique way or degree, most, very much, extraordinarily. (Cf. *-enka.*)

Pache, adv. In a small way or degree, a little, slightly. *Pache pache*, little by little, by slow degrees, gradually. (Cf. *-che.*)

Pafwe, n. See *Impafwa*.

Pakati, adv. In the midst, between, among, through the middle. (Cf. *kati.*)

Pakila, v. Place food on platter ready for eating, dish up.

Pakulu, adv. On a large scale, greatly, much. (Cf. *-kulu.*)

Pakuti, conj. Because, in that, for that, seeing that. (Cf. *pa, kuti.*)

Pakuwula, used as prep. Without, not having, in lack of. (Cf. *wula, kutwula.*)

Pala, v. (1) Scrape, grate, scratch up (earth), scrape clean (e.g. scales off a fish), scrape to a point, sharpen; (2) spit out; (3) *pala mpafwe*, inflate the lungs, draw in breath. (Cf. *palaya, palankanya.*)

Palala, v. Fly (with wings, as bird). (Cf. *ipapiko.*)

Palama, v. Be (come) close to, sit by, be in attendance on. Ap. *-mina.*

Palana, v. Be alike (equal, similar), match, correspond, resemble, agree. Md. *-palene*. (Cf. *linga, pelana*.)

Palanganya, v. (1) Spread about everywhere, set down here and there; (2) throw about, mix up, make a jumble of. (Cf. *pikan-kanya, pula, palaya*.)

Palaula, v. Hoe the second time (between growing plants). (Cf. *pala, timpula*.)

Palaya, v. (1) Scrape hard, scrape everywhere, scratch about; (2) spread about. (Cf. *pala, palan-kanya*.)

Pama, v. Beat, strike, knock. Md. *-pamine*, Ap. *pamina, paminina*, Cs. Int. *pamishya*. (Cf. follg. and *pamuna*. Other words for striking are: *tonona, fula, puma, fipaika*.)

Pamankanya, v. Beat up together, unite by force, stick together. (Cf. *pama*, and follg.)

Pamaula, v. Beat about everywhere, lay about one, give a general beating. (Cf. *pama, pumaula*.)

Pambana, v. Pass by each other, miss each other, fail to find.

Pambi, adv. (1) Elsewhere, to, (from, at) another place (or time); (2) otherwise, or. (Cf. *-mbi, kumbi*.)

Pambuka, v. Be separate (separated) from, be parted, be apart, branch off, come off (as plaster). (Not W.L. in this sense. Cf. *pan-duka, patuka*.)

-pamfi, a. Fat, stout, plump. (Cf. *ina*.)

Pamo, adv. (1) At one (same) place or time; (2) together, alike, equal (cf. *pelana pamo*, be of the same length, size, &c.); (3) in addition, as well, too. (Cf. *-mo*.)

Pampa, v. Cut (rip, slice) meat off bones. (Cf. *sesa, waila*.)

Pampala, n. (*ma-p*.) Track (of an animal), footmarks, spoor. (Cf. *mukondo*.)

Pampanta, v. Grope (as a blind man), feel about.

Pamuna, v. Strike off, knock off, part (sunder) by a blow, beat into pieces. (Rv. of *pama*.)

Panda, v. Split, crack, part asunder, cleave. Rv. *pandula*, split up. (Cf. follg. and *mupande, lupanda, chipande, mampandwa, mupasa*.)

Pandauka, v. Split (divide, chop up) in pieces (all to pieces). (Cf. *panda* and follg.)

Panduka, v. Be split off, parted, branch off, separate from. (Cf. *panda, pambuka*.)

Panga, v. Construct, make, carry into effect, use. (Not W.L. Cf. *chita, lenga, wala*.)

Pangala, v. Be happy, joyful. Also *Angala, Sangala* (which see), and *Pangama*.

Pano, adv. Here, now, there, then. (Cf. *-no, kuno*.)

Panonse, adv. (*pano ponse*). All about, everywhere.

Panse, adv. Outside. (Usually *pesonde* in W.L. Cf. *kunse*.)

Panshi, adv. Down, below, beneath, at the bottom, on the ground, under. Also as n. bottom, and a. deep, e.g. *mushima uli panshi*, the well is deep. (Cf. *kunshi, penlu*.)

Panuka, v. Make room, spread out, scatter about.

Panuma, adv. (1) Back, backwards, at the back, behind, at the rear; (2) after, afterwards; (3) later, presently, soon, hereafter. (Cf. *inuma, kunuma*.)

Pa-pa, adv. negat. No, not so. (Cf. *iyoo, ko-ko*.)

Papa, v. Carry child on the back (in a sling, cloth, or skin). (Cf. *chipapo*.)

Papata, v. Salute with gentle hand-clapping, i.e. beg pardon, appeal humbly, apologize, make request. (Cf. *lamba*.)

Papauka, v. Be excited, eager, ravenous, expectant, ambitious, in a panic, horror-struck, &c. (Cf. follg.)

Papuka, v. Be excited, receive shock, start, shudder. (Cf. *papauka*, and follg.)

Papula, papaula, v. Act (speak) excitedly, esp. eat greedily (with both hands). (Cf. *papuka*.)

Papu-papu, adv. Eagerly, greedily, excitedly. (Cf. follg.)

Pasa, v. Bore a hole. (Cf. *musumbo, tula*.)

Pashila, v. Sew (cf. *wila*); do bead-work.

Pashya, v. (1) Add to, increase, make more (bigger, fuller) (cf. *kushya, fushya*); (2) *P. menda*, bale out water (cf. *pila*).

Pata, v. (1) Hate. Cs. *patishya*, e. g. offend; Rp. *patana*, hate each other (cf. *chipato*); (2) stick in the throat, choke; (3) thunder, i. e. a clap or crack of thunder (cf. *lesa, uluma*).

Patamuka, v. Wake up (neut.). (Cf. *wuka*.)

Patankanya, v. Mix up, jumble up, confuse together. (Cf. *palankanya, pikankanya*.)

Patika, v. (1) Act (speak) forcibly (urgently, energetically), insist, urge, compel. Ap. *patikila*, Cs. Int. *patikishya*; (2) place aside (in a safe place on a peg, shelf, &c.), hang up, put away safely, put up, put by.

Patuka, v. Go aside, be parted off (separated, broken off), make way, leave the road, stray from companions, &c. (Cf. follg.)

Patula, v. Separate off, part (break) off, put aside, set apart. So Rv. *patulula*, put right away, separate wholly; Rp. *patulana*, e. g. be dispersed, scattered, separated, spread about. (Cf. *patuka*.)

Paula, v. *Lipaula*, fan oneself.

Pawauka, v. Be excited (alarmed, in pain, with joy, &c.). (Cf. *papauka*.)

Paweme, adv. Well, rightly, nicely, &c. (Cf. *wama, -weme, fweme*.)

Pawila, v. Miss the road, stray, be lost. (Cf. *luwa, patuka*.)

Pela, v. (1) End, come to an end, cease, stop, finish, reach a limit. Md. *-pelele*, and as a., e. g. last, hindermost, final. Ap. *pelela*, end at (with, by, &c.); Ps. *pelelwa*, be ended; *pelewela*, come to a stop, be checked (broken off, stopped abruptly, thwarted), fail (to reach, get, do), be short (in stature, dwarfed, stunted, deficient); Rp. *pelana*, e. g. *pelana pamo, pelelwa pamo*, be equal (alike, matched), correspond (cf. *shila, mupelo*); (2) rub hard, grind by rubbing, make grain into meal (cf. *impelo*), dress a hide (by rubbing and softening). (Cf. follg.)

Pelanya, v. Rub smooth, soften by rubbing, dress a hide. (Cf. *pela*.)

Peleka, v. Send, dispatch, conduct, convey. Cs. *pelekeshya*, e. g. accompany a departing guest. (Cf. *shindikishya*.)

Pema, v. Draw breath quickly, pant, gasp.

Pemba, v. Wait on, attend to, keep an eye on, tend, watch, guard. Ap. *pembela, pembelela*, Cs. and Int. *pembeshya*. (Cf. *impemba*.)

-pemba, a. Old (of persons or things).

Pempula, v. Visit, pay visit, treat as friend. Ap. *pempulana*, be on friendly terms. Also *Pempushyanya*.

Penda, v. Reckon up, count, weigh, calculate, examine, (read).

Penga, v. Be sad, miserable, wretched. (Cf. *tumana, sauka, kululuka*.)

Penka, adv. Especially, exactly, uniquely. *P. pano, penkapo*, just now, exactly here. (Cf. *pa, -eka*.)

Pepa, v. (1) Summon, call together, collect, muster (cf. *ila, longanishya*); (2) blow (cf. *impepo*). *Pepa mupuya*, breathe. Cs. *pepe-shya*, blow hard. *Pepa (fwaka)*,

smoke (tobacco); (3) collect (caterpillars) for food (cf. *chinka-wala*).

Pepe, n. (*wa-p.*) He-goat. (Cf. *imbushi*.)

Pepeka, v. Sniff, smell about, get scent (in hunting).

Pepeka, v. Sift (by tossing), winnow.

Pepe, adv. (*pa ipi*). Near, close, soon (cf. *-ipi, kutali*). *Pano pepe*, soon, almost.

Pesa, v. Part, divide asunder, cut in two. Ps. *peswa*, Md. *-peswile*, Nt. *pesuka*, Rv. *pesula*. (Cf. *mupesu, mupesa, patula, patuka*.)

Peshya, v. Cs. of *pela*.

Pesonde, adv. Outside. (Cf. *panse, isonde, kwisonde*.)

Peta, v. Bend round (Act.), bend, fold, make curved or round. Md. *-petele*, Nt. *-eka*, Rp. *-ana*, Cs. *-eshya*. (Cf. follg. and *impete, mupeto*.)

Petama, v. Be curved, bent, rounded, circular. Md. and a. *-peteme*. (Cf. *peta*, and *potama*.)

Petauka, v. Be curved (crooked, winding). Md. and a. *-petwile*, coiled, &c. (Cf. *peta*, and follg.)

Petelula, v. Unfold, unroll, straighten, flatten. (Cf. *peta*.)

Peulu, adv. (*pa-iulu*). Above, on, up, at the top. (Cf. *iulu, kwiulu, mulu*.)

Piana, v. Be heir, inherit, succeed to, claim inheritance, call at dead man's house, visit scene of death. Nt. *pianika*, be heir; Cs. *pianishya*, make heir. (Cf. *impiano, chipiani*.)

Pika, v. Cook, make hot, boil (water). Cs. *pishya*.

Pikankanya, v. Mix up, mix together, make a jumble of, confuse. (Cf. *lufyanya*.)

Pikila, v. Stick in the waistband (belt, girdle). Rv. *pikulula*, take out, pull out.

Pikishya, v. Taunt, reproach, scold.

Pikuka, Pikuluka, v. Return to old home.

Pila, v. Bale out (water).

-pile, a. Ripe. Md. of *pya*.

Pima, v. Measure, weigh, estimate, calculate. Md. *-ine*. (Cf. *penda*.)

Pimpa, Pempa, v. Offend people's feelings, disgust, shock, e.g. by indecency. (Cf. follg.)

Pimpuka, Pempuka, v. Be offended, scandalized, disappointed, disgusted. Ap. *-ila*, e.g. turn away in disgust, give up (a search).

Pinda, v. (1) Claim as a right, demand; (2) accuse, bring a charge against; (3) decide a case, adjudicate; (4) close and fasten, bar (a door).

Pindi, n. See *Impindi*.

Pindo, n. (*ma-p.*) Wing (of bird, insect, &c.). (Cf. *ipapiko*.)

Pindulula, v. Turn about, turn round and round. (Cf. *pinda*.)

Pinga, v. (1) Oppose, obstruct, hinder, put in the way; (2) argue, debate, contradict. *P. makani*, argue, talk, discuss. *Pinga mulandu*, settle a dispute, adjudicate. (Cf. *pinda*.)

Pinika, v. Cut. Ap. *pinikila*, take by surprise, lie in wait for. (Cf. *tema*.)

Pinta, v. (1) Also *mintu*, carry (as a load, on head or shoulder); (2) also *pita*, pass (cf. *pita*).

Pipa, v. Wipe clean (after stool). Ap. *pipila*.

Piriwula, v. Overturn, turn on one side, upset. (Cf. *pindulula*.)

Pita, Pinta, v. Pass, pass on (by, along, off), go, flow (as water), blow (as wind), pass away (as time).

-pofu, a. Blind. (Cf. follg.)

Pofula, v. Blind, make blind. Nt. *pofuka*, be blind, blinded. (Cf. *sokowola, tiwuka*.)

Poka, v. (1) Take, receive, accept; (2) take by force or fraud,

steal, rob, plunder; (3) rescue, save. Cs. *pokeshya*, rescue; Ap. *pokela*, *pokelela*.

Pola, v. Be (get, become) cool, get well (after illness). Cs. *poshya*, make well, cure. (Cf. *talala*, *ton-tola*.)

Polongwela, v. Fall into a hole. (Cf. *kulukila*.)

Pomba, v. (1) Put round, encircle, gird; (2) fold round, wrap round, roll up, encircle, coil round. Rp. *pombana*.

Pombola, v. Have sexual intercourse. (Cf. *tomba*.)

Pompwe, n. (*wa-p*.) Thief. (Cf. *mung'o*.)

Pona, v. (1) Fall, fall down, drop (down); (2) happen, come to pass, fall out, occur, take place. Ap. *ponela*, Cs. *posa*, *posha*, *poseshya*, e.g. let fall, thrown down, throw. (Cf. *posa*.)

Ponda, v. Crush, pound, break in pieces. (Cf. *muondo*, *twa*.)

Popa, v. Knock, hammer (wood), drive (a stake, peg). (Cf. follg., and *lupopo*.)

Popola, v. Give a knocking (hammering, chopping), knock at, knock to bits. (Cf. *popa*.)

Posa, v. (1) Cs. of *pona* (which see), throw, cast, hurl, throw down, throw away, throw aside, get rid of, send away. P. *mufwi*, shoot an arrow. P. *unga*, make a meal-offering. P. *chiti*, fell a tree. P. *mulilo*, set fire to (grass, &c., cf. *koleka*). P. *menda*, urinate. P. *mwanakashi*, send away, divorce a woman. (2) also *pot*, roll, twist, plait, e.g. string, by rolling on leg.

Pota, v. (1) Twist, twirl, roll round, e.g. fibre in making string; (2) twirl (neut.), writhe, e.g. in travail. (Cf. *posa* and follg.)

Pota, n. See *Mapota*.

Potama, v. Be (become) twisted, crooked, warped, awry. Md. & a. *-poteme*. (Cf. *pota*.)

Pua, v. (1) Be light (in weight),

easy, trifling; (2) be poor (in quality or condition), thin, flimsy, unsubstantial, worthless; (3) despicable, destitute, badly off, in a wretched (miserable, mean) state. Md. *-pwile*, Cs. Int. *pusha*, *pushya*, *pufya*. (Cf. *anguka*, *pua*, and follg.)

-pua, **-pwile**, a. (1) Light; (2) poor, mean. (Cf. *pua*.)

Pufya, v. Make light of, treat lightly, despise; (2) do in a careless offhand way, be quick, hasty, in a hurry. So *pufyanya*, *pufisha*. (Cf. *wangu*.)

Puka, v. Shake to and fro. P. *mutwi*, shake the head.

Pukumuna, v. Shake to bits, crumble. (Cf. *puka*.)

Pukuta, v. (1) Clean a house, dust, sweep; (2) play (as children). (Cf. *fukana*.)

Pula, v. (1) Pass, make a passage (hole), make a way (into, through, out of, by), escape, disappear, pass by, slip away, appear. *Kasua hapula*, the sun came out. Md. *-pulile*, Ap. *pulila*, Cs. *pulishya*, *pushya*, e.g. cause to disappear, remove, destroy. *Chiwanda chiku-pulishye!* the devil fly away with you! *Pushya misongo*, put out shoots; (2) beg, ask (for); (3) snort. (Cf. follg.)

Puluka, v. Go out, emerge, get out, escape. Cs. *pulushya*, take out, save, scare away, drive away. (Cf. *pula* and follg.)

Pulumuka, v. Burst out, discharge, with violence, pour out, rush (dart, dash) off. Cs. *pulumushya*, e.g. of pouring out abuse, of emptying the bowels, of an avalanche of stones, &c., of a premature birth; (also) effect a rescue, save from danger.

Puma, v. (1) Beat, strike, (or heart) throb (cf. *pama*); (2) cook (porridge, *inshima*). (Cf. *naya*.)

Pumaula, v. Give a thorough beating (to), lay about on all sides. (Cf. *pama*.)

Pumba, v. Go and get food elsewhere in time of famine, by bargain, working, &c.

Pumuna, v. Rest, stop on a journey, encamp. (Not W.L. Cf. *tushya*.)

Punama, Ponama, v. Be a fool, stupid, silly. Md. and a. *-puneme*. (Cf. *pua, pusa*.)

Punga, v. Sift, by shaking round in basket. (Cf. *pepeta*.)

Pungama, v. Be out of place, on one side, awry, slanting, crooked, &c. (Cf. follg.)

Punguka. Set sideways, tip up, make slant.

Pungula, v. Get less, diminish, decrease, lessen. (Cf. *chepa*.)

Pupa, v. (1) Make a (ceremonial) offering, sacrifice. Ap. *pupila*, *pupili* (cf. *chipupo*); (2) blow in puffs (gusts, of wind) (cf. follg.).

Pupula, v. Shake off (as dew from grass).

Pusha, Pusa, v. (1) Be foolish, silly, frivolous, trifling, mischievous; (2) fail, miss (a shot), make a blunder. Rp. *pusana*, e.g. miss each other, pass and not meet. (Cf. *pua, punama*.)

Pushya, v. Cs. of *pula*, put out, e.g. put out buds, sprout.

Pusula, v. Clean grain (of husks).

Pusumuka, v. Slip away, escape. (Cf. *pulumuka*.)

-putu, a. Thick, stout. (Cf. *mutika*.)

Putula, v. Break off, snap off, cut (pull) in two, bring to an end. (Cf. *konona, tema*.)

Pwa, v. (1) Dry up, evaporate, be drunk up, absorbed; (2) cease, fail, come to an end. (E.L. Cf. *shila, pela*.)

Pya, adv. negat. No, not so. (Cf. *iyoo, mya*.)

Pya, v. Be ripe, cooked (boiled, heated, dressed, done), be ready, fit for use (cf. follg.). Md. and a. *-pile*, ripe.

-pya, a. New, fresh, recent, modern.

Pyanga, Pianga, v. Sweep (house, floor, &c.). (Cf. *chipyang*o.)

Pyata, v. Twist, spin, roll up, make by rolling, e.g. string (*mwando*). (Cf. *posa, pota*, and follg.)

Pyataula, v. Shake off, rub off.

Pyatuwila, v. Untwist, unravel. (Cf. *pyata*.)

R. For words beginning with R see under L.

Sakama, v. (1) Crouch down, conceal oneself, move stealthily (cf. *fukama*); (2) tremble, shake (with cold, fear, &c.).

Sakula, v. Comb, comb out. Ap. *sakuila*. (Cf. *chisakulo*.)

Sala, v. (1) Make a noise, shout; (2) disturb, insult, tease, annoy; (3) choose, select, prefer; (4) tap, beat (e.g. bark in making cloth); (5) see *Isala*.

-sali, a. Unclean, dirty, foul, filthy. (Cf. *usali*.)

Salula, v. Cook in fat, fry.

Sama, v. (1) Adorn, decorate, furnish, equip. Nt. *samika*, e.g. wear fine clothes, also Act. (cf. *fwalila*); (2) cut in strips, small pieces (cf. *tanta*).

Samba, v. Wash (body, clothes, vessels), bathe, swim. Cs. *samfya*, *sambishya*, e.g. (1) cause to wash (bathe, swim); (2) teach, show how, instruct, direct.

Sambala, v. Be rich. (Cf. follg.)

-sambashi, a. Rich, wealthy. (Cf. *usambashi*.)

Sampa, v. Have several wives, practise polygamy.

Sandika, v. Spread about, increase, multiply. (Cf. *fula, kula*.)

Sanga, v. Find, come upon, fall in with, meet. Rp. *sangana* (cf. *kumana*). *Mwana (atata) wa kusanga*, stepchild (father).

Sangala, Sangalala, v. Be

happy, joyful, pleased, contented, flourishing, amused, &c. Cs. *sangalishya*, entertain, amuse, cheer. (Cf. *angala*, *musangalo*.)

Sanguka, Sangula, v. Alter, change, become different, make different. (Cf. *alula*, *aluka*.)

Sanika, v. Make light, light up. (Not W.L. Cf. *munika*.)

Sanja, Sangya, v. Cut and lay down stalks of grain, the first harvesting operation. (Cf. *tedula*, *sasa*, *longela*.)

Sankana, v. Be mixed together. Cs. *sankanya*, *sankanishya*, *sanshya*, mix.

Sankula, v. Be poor, wretched, destitute, helpless. Also **Sankuka**. Cs. *sankushishya*. (Cf. *sauka*.)

Sansa, v. (1) Yield milk, be full of milk; (2) strain beer (*uwatwa*) in course of brewing (*kumba*). (Cf. *lusanso*.)

Sansanta, v. Hold with the teeth, grip. (Cf. *sumaula*, *lumata*.)

Sanahika, v. Lay (something) across (another). (Cf. *fika*.)

Sanahya, v. Mix up, mix together (as ingredients in cooking).

Sansuka, v. Slope upwards, rise.

Sansula, v. Cause abortion.

Santa, v. (1) Smash up, break with blows; (2) tattoo, make beauty marks, apply medicine, i.e. as a charm, on the arm &c., by marks and cuts.

-sanu, a. Five.

Sapuka, v. Shoot, bud. (Cf. *pushya misongo*.)

Sasa, v. Be (become, taste) sour (bitter, acid), ferment. Ap. *sasamina*. Also *Sasama*, be sour. (Cf. *muse*, sweet taste, and follg.)

Sasuka, v. (1) Turn sour; (2) be sour (in temper), ill-tempered, cross, easily provoked. Md. -*sawikile*.

Sasula, v. (1) Eat relish (seasoning) alone, without porridge;

(2) be bright, shine (as moon). (Cf. *wala*.)

Sauka, v. (1) Be wretched, sad, miserable, distressed, afflicted, destitute; (2) fall from a height. Also *Saula*. Cs. *saushya*, e.g. distress, harass, persecute, tease, oppress, &c. (Cf. *kululuka*, *kawa*, *tumana*, *isauko*, and follg.)

-*saushi*, a. Wretched, destitute. (Cf. *sauka*.)

Sawa, v. Pluck, gather, dig up (e.g. roots, melons, &c., on the ground).

Sawuka, v. Also *Awuka* (which see).

Sawulula, v. Unravel, disentangle, undo. (Cf. *pyatuwila*.)

Seka, v. (1) Laugh, smile, grin; (2) be happy, joyful, merry, pleased; (3) laugh at, mock, deride, despise. Ap. *sekela*, Cs. Int. *sekeshya*, e.g. amuse, entertain, comfort. Rp. *sekana*, e.g. enjoy themselves, play together. (Cf. *angala*, *sangala*.)

Sela, v., also Tela. (1) Move (neut.), remove, move aside, get out of place, make way, go to a place, migrate; (2) succeed to (a person, office; cf. *piana*); (3) be dislocated; (4) float (in water; cf. *elela*); (5) pass mid-day, begin to decline (of sun; cf. *sendama*). Ap. *selela*, Cs. *seshya*, *seleshya*.

Selaka, v. Be boiling hot, boil. (Cf. *wila*, *kawa*.)

Seluka, sheluka, v. Come down, descend, go down, get down. (Cf. *ika*.)

Sema, v. (1) Give a cry, shout, call out (cf. *ama*); (2) produce (offspring), bear (fruit). Ap. *semena*.

Sembela, v. Thank, be thankful (for gift), be grateful.

Sembeleshya, v. Cut smooth, round off, make neat, trim, smooth, polish. Also *semba*.

Sendama, v. Slant, slope, lean, incline (to one side, down), sink, e.g. as sun after noon, bend.

Sendula, v. Come upon some-

thing dead, find a dead thing. Also *Sendwa*.

Senga, v. (1) Rub, rub hard, rub soft (e.g. of a hide), file (cf. *tula*); (2) beg, importune (cf. *lomba*).

Senkeli, n. (*wa-s*). A deaf person.

Sensa, v. Speak against, tell lies of, slander (cf. *wepa*, *sewa*, *songela*). Ap. *sensela*. (1) Trip along, take small steps, go little by little; (2) scatter about. (Cf. *mwashya*, *palaya*.)

Sepa, v. (1) Make raised beds (*luputi*) for potatoes, pumpkins, &c.; (2) gather (cut off) ears of millet (*amawo*); (3) eat (live on) forest roots and fruits (as in famine).

Sepula, v. Graze (skin), rub the skin off.

Sesa, v. Cut (by drawing a sharp edge across, and so) slit, slice, saw. Hence of cutting grass (*chani*), hair (*mishishi*), bark (*lushishi*, *lukwa*), the throat (*umino*). Also of ambush; Ap. *sesela*, cut off, lie in wait for (cf. *pinikila*). Cs. *seshya*.

Sessula, v. Cut up in pieces (all about, everywhere). (Cf. *sesa*.)

Sesema, v. Tremble, shake, quiver, shiver, throb. Also *Tetema*. (Cf. *tutuma*.)

Sewa, v. (1) Cut grass with axe; (2) separate husks, sift, winnow; (3) slander, disparage. (Cf. *wepa*.)

Sewanya, v. *S. wuta*, aim an arrow.

Sewauka, v. Walk about, gossip, pass time away. (Cf. *tandala*, *ambaula*.)

Sh. Words not found under **Sh** may be looked for under **Shy**, or **S**.

Shala, **Shama**, v. See **Shyala**, **Shyama**.

Shambololo, n. Koodoo (buck).

Shambula, v. Walk up in a defiant way, provoke, attack, show defiance. (Cf. *weshya*.)

Shana, **Shyana**, v. Dance. (Cf. *chila*.)

Shanga, v. Sow (seed). (Cf. *wiala*, *wika*.)

Shani, **Shyani**, interr. How! how much! what sort! -a *shani*, of what kind, what sort of! of what tribe! for what use! *Washita shyani*, how do you sell! what is the price!

Sheta, **Shyeta**, v. Crush with teeth, chew, masticate.

Shi-. (1) A plur. (concord) prefix of adjectives and verbs; (2) the common negative prefix of verb forms in first person sing. (Cf. *ta-*.)

Shia, v. Leave, abandon, desert, leave behind. Ap. *shila*, leave to (for, at, &c.). Cs. *shishya*, *shilishya*, Ps. *shiwa*, e.g. be bereaved (as orphan, widow). See also **Shila**, **Shyala**. (Cf. *leka*.)

Shika, v. (1) Sweep, clean (by sweeping), clear of dirt (rubbish; cf. *pyanga*); (2) make fire by friction (two firesticks); (3) bury, cover up, e.g. in grave, in hot ashes.

Shikishila, v. Rub away, rub out, e.g. something in the eye.

Shikiwangwe, n. Bush-buck. Also *Imbawala*.

Shiku, n. Day. See **Inshiku**.

Shikulu, n. Usually in plur. (of respect). *Ashikulu*, grandfather. Also used in addressing a chief or any superior.

Shila, v. (1) End, come to an end, cease, stop, leave off, be finished (completed, done); (2) end, bring to an end, finish, put an end to. *Sh. mulandu*, settle, decide, adjudicate a case. *Sh. wantu*, kill people. *Nashil-o-mushya*, i.e. *nashila (ku)m-ushya*, I have already told him. Ap. *shilila*, Cs. *shilishya*, *shililishya*. (Cf. *shia*, *shyala*, *pela*, *mana*.)

Shilika, v. *Shilika!* be quiet! silence! no noise!

-**shilu**, a. Mad, not in right mind, indecent. (Cf. *ushilu*.)

Shiluwe, n. Leopard. Also *Inkense*.

Shima, v. Extinguish, put out (fire, light). Also *Shimauila*. Ap. *shimina*, Nt. *shimika*, be extinguished.

Shimbula, v. Mention, refer to, speak of, use an expression, pronounce.

Shimfya, v. Amaze, surprise, astonish, confound. Ps. *shimpwa*, Cs. Int. *shimfishya*.

Shimika, v. Give an account, narrate, relate, report, make a statement, tell a story, give an answer. (Cf. *chishimikishyo*.)

Shimina, v. Make a (mud) floor (of hut).

Shimpula, v. Used of part of process of brewing (*kumba*) native beer (*uwakwa*).

Shimya, v. Kill, massacre, slaughter. (Cf. *ipayaya*.)

Shina, v. Be blunt (not sharp). Md. and A. *-shinine*, blunt; Cs. *shinaushya*, utterly blunt, ruin the edge of. (Cf. *shinola*.)

Shinaika, v. Bebroken (smashed, pounded) to pieces.

Shindaika, **Shindaishya**, **Shindalla**, **Shindika**, v. Apply pressure to, press, push, ram, force down.

Shindikishya, v. Accompany on the road, go a short way with (in respectful leave-taking. (Cf. *peleka*.)

Shinganga, n. See *Inganga*.

Shingano, n. Needle (foreign). (Cf. *kanyenda*.)

Shingula, v. Apply (the final coat of) plaster (mud, clay, paint, to a hut), finish off. (Cf. *masa*, *shidwulula*.)

Shinguluka, v. (1) Be round, rounded, circular; (2) be around, surround, encircle, go round; (3) go round, revolve, turn round. Md. and a. *-shingulukile*, Cs. *shingulushya*, put round, encircle (gird, surround) with, make go round. Also *Shingauka*. (Cf. *peta*.)

Shingwa, v. Be perplexed, con-

fused, dazed, depressed, troubled. (Cf. *kanika*, *tumana*.)

Shinka, v. Block, close, shut, stop up (hole, passage, path), cork, e.g. *S. nshila*, close a path by a line or stick across it. *S. kanwa*, keep silence, *S. matwi*, be deaf. Ap. *shinkila*, Rv. *shinkula*, unstop, open, clear the way, uncork, open. (Cf. *imuna*, *imuka*.)

Shinola, v. Make blunt, i.e. *shinaula*. (Cf. *shina*.)

Shinsa, v. Dandle a child in arms, fondle, nurse, caress.

Shinshila, v. Be sleepy, doze. (Cf. *shipula*, *tulo*.)

Shintula, v. Exchange, give (or take) in exchange. (Cf. *shita*.)

Shipa, v. Spit, expectorate. (Cf. *mate*, *pala*.)

Shipula, **Sipula**, v. Doze, have a nap. (Cf. *shiwata*, *shinsula*, *tulo*.)

Shishimuka, v. Wake up suddenly, revive, recover consciousness, come to life again.

Shita, **Sita**, v. Buy, sell, barter, exchange, engage in trade (business, commerce). Rp. *shitana*. (Cf. *mukushita*, *shintula*.)

Shitila, v. Make a game fence. (Cf. *lushito*, *lwadwo*.)

Shiwa, v. See *Shia*. a. *-shiwa*, bereaved, deserted, orphan, widow.

Shiwata, v. Close the eyes, doze, go to sleep. (Cf. *shinshila*, *shidwuka*, *tulo*.)

Shiwuka, v. Open the eyes, wake up. (Cf. *dwuka*, *lamuka*, *shishimuka*, *shiwata*.)

Shiwula, v. Rub the eye. Rv. *shidwulula*, rub smooth mud-wall, floor, &c.

Sholaloka, v. Move to one side, draw aside. Cs. *sholaushya*, shift, (put, push) aside.

Sholola, v. Stir up (food in cooking). (Cf. *naya*.)

Shota, v. Nip (with nails), pinch. (Cf. *chinsoto*, *finya*.)

Shula, v. Cut away, cut all round, e.g. root of a tree.

Shuluka, v. Be drawn out, lifted out (as post in hole).

Shumbwe, n. (*wa-s.*) Lion. (Cf. *inkalamu*, also *shumfwa*.)

Shunguluka, v. Be melted, melt. Also *Shungulika*, *Sungunuka*.

-shweshi, a. Light-coloured, bright (in hue), fair-complexioned.

Shweta, **Sweta**, v. (1) Be (become) bright, light (in hue); (2) be lighted up, light, full of light; (3) be open, clear, bare, exposed to view, empty. Md. and a. *-swete*, *-swetele*, Cs. *sweteshya*, *sweshya*.

Shyala, v. Be left, remain behind, stop at a place, stay, wait. Ap. *shyalila*, e.g. stop for, wait at. In taking leave, *shyalilenipo*, i. e. remain where you are, I am going, good-bye. Also *Kalushyale*. Cs. *shyalishya*. (Cf. *shia*, *shila*.)

Shyama, v. Fail, be unlucky, have a disaster, not succeed, have losses. (Cf. *shyuka*, *ishyamo*.)

Shyeta, v. Chew. See **Sheta**.

Shyuka, v. Succeed, be lucky, gain, prosper, get, profit. (Cf. *shyama*, *ishyuko*.)

Soka, v. Sprout, put out shoot (bud, blossom, &c.). (Cf. *tuta*, *musongo*.)

Sokowola, **Shongowola**, v. Bore out the eye, make blind. (Cf. *pofuka*.)

Sombi, **Somba**, adv. Perhaps, possibly, it may be. (Cf. *kani*, *chipale*.)

Somena, v. Ache, hurt, be painful. (Cf. *finya*, *kalipa*, also *soma*.)

Sompa, v. Fix post in hole. Also *Sumpa*.

Sompola, v. Snatch, catch at, seize hastily.

Sonda, v. Taste, take a taste of.

Sondela, v. Glance at, peer at, cast eye on.

Songa, v. Attack (hurt, gore) with horn, e.g. an ox.

Songanya, v. Fight, argue, quarrel.

Songela, v. Tell stories about, accuse, slander. Cs. *songeshya*, *songeleshya*.

Songola, v. Cut to a point, point, sharpen. (Cf. *isonga*.)

Sonka, v. Bring tribute (contribution, tax). Cs. *sonkeshya*, Rp. *sonkana*, gather together, collect, assemble. (Not L. Cf. *tula*.)

Sonkela, v. Make up fire, add fuel. (Cf. *koshya*.)

Sonkwela, v. Dig hole (for post).

Sonta, **Tonta**, v. Point with finger, point out, show, indicate. (Cf. *tanuka*.)

Sontama, v. Squat on heels.

Sopela, v. Ram charge in (gun), load. (Cf. *musopelo*.)

Sopoka, v. Escape, get away, get out of trouble. (Cf. *pulumuka*.)

Sosa, **Shosha**, v. Speak, say, talk, argue, reply. Ap. *sosela*, Cs. *sosya*, *soseshya*, Rp. *sosana*. (*Ladila* is commonly used in W.L.)

Sua, v. Anoint, rub with oil. Cs. Int. *sufya*.

Sukula, v. Tug at, pull off (e.g. bark from tree). Cs. *sukulishya*, pull hard at, e.g. launch (a canoe).

Sula, v. (1) Show disdain (dislike, resentment), reject, refuse; (2) pound (sorghum).

Suma, v. Bite, grip, nip, sting, hurt. (Cf. *luma*.)

Sumaula, v. Grip tight (with teeth, vice, &c.).

Sumba, v. Spear (fish). (Cf. *musumbu*.)

Sumbula, v. Lift up, raise, hoist. (Cf. *nyamuna*, *imya*, *inuna*.)

Sumika, v. Let blood, bleed, cup. See **Lumika**.

Sumina, v. (1) Agree, assent, acquiesce, allow, grant; (2) acknowledge, confess, believe; (3) promise, undertake, come to terms,

make a contract. Rp. *suminina*, Cs. *suminishya*.

Sumuna, v. (1) Wean (a child); (2) wipe, clean off dust.

Suna, v. Help oneself (to food), take a helping (a morsel of food in fingers). (Cf. *kusa*, *tanta*, *isono*.)

Sunga, v. (1) Tie, fasten, bind. *Lisunga mukosi*, hang oneself (cf. *kaka*); (2) keep, guard, take care of, attend to (cf. *pemba*); (3) heed, obey (orders). Ap. *sungila*, *-ilila*, e.g. moor (a canoe).

Sungunuka, v. Be melted, melt. (Cf. *shungulika*.)

Sunka, v. Show strong feeling, be excited (angry).

Sunsa, v. Hitch up (clothes), shrug (shoulders). Kv. *sunsula*, let down.

Sunta, v. Limp, hobble, go lame.

Suntuka, v. *S. wato*, drag a canoe. (Cf. *sukulishya*.)

Suuka, v. (1) Soak (cf. *awika*); (2) also *Suwuka*, appear suddenly.

Swa, v. (1) Break, snap, break off, pluck (off) (cf. *towa*, *putula*); (2) drip, drop, leak away, filter through. Md. *-swile*, Nt. *sweka*, e.g. be broken, die (cf. *towa*).

Ta-. The common negative prefix of verb-forms, except in first person sing. (Cf. *shi-*.)

Taamina, **Tamina**, v. Rest (lean) head upon (hand, pillow). (Cf. *mutamino*.)

Tako, v. He is not there. (Cf. *tapo*, *tamo*, *utaliko*.)

Tala, v. (1) Mark out, lay plan of, design (esp. of a house, draw circular furrow showing position and size); (2) fabricate, manufacture, make, e.g. *T. wufi*, tell a lie. *T. ise*, make a hoe (cf. *chita*, *lenga*).

Talala, v. Be cold. (Not W.L. Cf. *tanta*, *tontola*.)

Talashya, v. Wave about, shake, brandish (weapon). (Cf. *tenkanya*, *tansha*.)

-tali, a. Long, tall, high, deep, distant. *-a kutali*, distant, far off. (Cf. *utali*, and follg.)

Talimfya, v. Make long, lengthen. Cs. of *talimpa*, be long, high, &c. (Cf. *-tali*.)

Tama, v. Seize, grasp, hold. (Cf. *ikata*.)

Tambala, n. (*wa-t.*) Cock. (Cf. *kombolwe*.)

Tambalala, v. Stretch out, extend, put forward, straighten out. Also *tambalika*, stretch out, &c.

Tamfya, v. Cs. and Int. Run away fast, cause to run away, drive away. (Cf. *wutuka*, *fyuka*.)

Tamina, v. See **Taamina**.

Tamula, v. Ward off, parry, avoid (a blow). (Cf. *chichila*, *leya*.)

Tana, v. (1) Be selfish, niggardly, ungenerous (cf. *utani*); (2) fight (cf. *lwana*, *ipayana*).

Tanda, v. Dismiss, send away (cf. *fumya*, *tanfya*). Nt. *tandika*, stretch out, spread out (e.g. mat), extend.

Tandala, v. Stroll, lounge, pass the time away, idle about, go a walk.

Tandamuka, v. Stretch out, straighten out. (Cf. *tanda*, *tambalika*, also *tandawula*.)

Tanga, v. Be first, be before (beforehand), do first, begin, anticipate, go in front, lead. Md. *-tangile*, *-tanjile*, *-tanje*, and a. first, foremost, earliest, leading. Ap. *tangila*, e.g. *T. nshila*, lead the way, act as guide. Cs. *tangilishya*, *tangishya*, e.g. sent on (in front, before). *Watanga wa chisungu*, children below adult age (cf. *mutangiko*, *mutanjilishi*, *kutanjile*). *Tangendye*, let me eat first. Also as adv. *tanga*, *tange*, *taye*, followed by verb in subjunct. mood,

Tanika, v. Stretch out, expose in air. (Cf. *anika*.)

Tansha, v. Wave about, brandish (e.g. weapon). (Cf. *talashya*.)

Tanta, v. (1) Dip (food) in gravy or relish (cf. *towela*); (2) cut flesh in pieces (off bone of a dead animal) (cf. *waila*); (3) be painful, be chilly, cold (cf. *tontola*).

Tantamuka, Tentemuka, v. Descend a hill, go down. (Cf. *ika, seluka*.)

Tantika, v. (1) Weave, plait (cf. *luka*); (2) unwrap, unroll, spread out. (Cf. *fungulula, tanda*.)

Tanuka, v. (1) Point out, show (cf. *sonta*); (2) climb, about (e.g. on rafters in building roof).

Tao, Tau, negat. No, not so. (Cf. *iyoo*.)

Tapa, v. Take a piece, take part, take in parts or portions, lay hold of, take, seize. *T. menda*, draw water (by dipping up). So also *tapula menda*. (Cf. *twala, poka, ikata*.)

Tapali, v. There is not (no one, none, nothing), no. (Cf. *takuli, tamuli*.)

Tapula, v. Dip up, dip out, take little by little. (Cf. *tapa*.)

Tashya, v. Set heart on, (1) desire, admire, praise, long for; (2) feel loss of, regret, miss. *T. kwenu*, be homesick; *litashya*, be proud (boastful), think too much of oneself.

Tata, n. Usually in pl. of respect, *atata, watata, wata*, father. *A. wa kunsanga*, step-father; *A. fyala*, father-in-law; *A. nkashi*, father's sister, aunt. (Cf. *awishi*.)

Tatika, v. Begin, make a beginning, start. (Cf. *tanga, yamba, tatula*.)

-tatu, a. Three.

Tatula, v. Lead off (in singing). (Cf. *mutatuishi*.)

Taula, v. Scrub (a person clean), rub, wash. (Cf. *samba*.)

Tawa, v. Creep (of a plant). *Tuwa-tawa*, pound grain (cf. *twa*).

Taya, v. Part with, give away, put (throw) away, lose, sacrifice. *Ap. tayila*, e.g. make an offering

(to, for) (cf. *pupa*); *Nt. tayika*, *Cs. tayishya*.

Te, negat. Not (in connexion with a word following, but not prefix, as *Ta*-. *Te . . . ni . . . ni*, it is neither . . . nor . . . *Tefyo*, not so.

Teka, v. (1) Calm, pacify, make quiet, comfort; (2) domesticate, tame; (3) plunder, carry off (goods, and persons by violence), take captive; (4) aim (a gun, arrow); (5) put down, put by the fire. (Cf. *folig*.)

Tekanya, v. Be quiet, calm, composed, pacified, contented, mild. *Cs. tekanishya*. (Cf. *teka*.)

Tela, v. Also *Sela*, which see.

Telela, v. Slip, slide, glide. *Cs. teleshya, teshya*. (Cf. *teshimuka*.)

Tema, v. Cut, cut down, cut off. (For various kinds of cutting cf. *tewa, tedwala, cheka, pinika, putula, sesa, sewa, teta, panda, tanta, waila, fungula, timbula, temala, temaula*.)

Temala, Temaula, v. Cut on all sides, make a large clearing.

Temba, v. Carry on a pole (between two men). (Cf. *mutembo*.)

Temwa, v. Like, be pleased with, fond of, love, be contented, satisfied. *Md. -temenwe*, *Rp. temwana*, *Cs. Int. temweshya*. (Cf. *konda, tota*.)

Tenda, v. Groan, be ill. (Cf. *lwala, intenda*.)

Tendeka, v. Be aggressive, start upon, provoke, annoy, meddle with. *Ap. tendekela*.

Tenenka, v. Be sore (painful), hurt. (Cf. *somena, kalipa*.)

Tenga, v. Decline, refuse. (Cf. *kana*.)

Tenkana, v. Shake to and fro, tremble, wave about. *Cs. tenkanya*, shake about (e.g. vessel, so as to spill contents).

Tentemuka, v. See *Tanta-muka*.

Tentula, v. Knock, hammer.
(Cf. *fula*, *pama*.)

Tapela, v. Taste nice, be sweet (savoury, taste). (Cf. *musu*.)

Tesa, v. Throb, quiver, palpitate. (Cf. *tefema*.)

Teshimuka, v. Slip, slide. Also *Teshima*. (Cf. *tefela*.)

Teta, v. Cut, cut down. *Tetaula*, cut on all sides (widely, generally). (Cf. *tema*, *sesa*, *sesaula*.)

Tetela, v. Cackle. (Cf. *lapuka*.)

Teula, v. Take (a pot) off (the fire). (Cf. *ipula*.)

Tewa, v. Cut up, cut firewood. (Cf. *tema*.)

Teweta, v. Make a present of food.

Tewula, v. Cut (stalks of grain). (Cf. *sanjya*.)

Teya, v. (1) Get ready beforehand, prepare, provide, put ready, supply; (2) set trap, trap.

Ti, v. Say, think, do. Used chiefly in conj. *kuli*, *ati*, *ngati*, &c.

Tikama, v. Be thick, firm, stout, substantial, of good quality. Md. and a. *-tikeme*. (Cf. *mutika*.)

Timbula, v. (1) Slice flesh off bones (Cf. *tanta*, *waila*); (2) hoe a second time (between plants (cf. *palaula*); (3) help to food.

Tina, v. (1) Be afraid, fear (cf. *opa*, *mwenso*); (2) seize with claws (or nails) scratch, nip. Cs. *tinya*. (Cf. *shota*.)

Tinanga, v. Feel with fingers, press.

Tinta, v. Draw tight, pull, stretch. Nt. *tintika*, Md. *-tintile*, Cs. Int. *tintishya*.

Tiula, **Tyula**, **Tula**, v. Bore a hole, pierce; (2) strip flesh off dead animal. Also *Tiwula*. (Cf. *folg*, and *tula*.)

Tiwauka, v. Have cracked (sore, chafed) feet.

Tiwuka, v. Blind, make blind, be blinded. (Cf. *pofuka*, *tiula*, *sokowola*.)

Tola, v. (1) Pick up, take up, in the fingers, find by accident, get, acquire; (2) fasten, tie (cf. *kaka*, *funga*, *sanga*).

Tolala, **Tolaula**, v. Pick up all about, find everywhere, get quickly (easily). (Cf. *tola*.)

Toloka, **Toleka**, v. Run away, play truant, desert, leave a master. Ap. *tolekela*, Cs. *toleshya*.

Tomba, v. Have sexual intercourse.

Tompwe, n. (*wa-t*.) Brain (substance), contents of skull.

Tongola, v. Remove the grain from a cob of maize.

Tonona, v. Beat, strike. (Cf. *pama*.)

Tonta, v. See *Sonta*.

Tontola, v. Be cold. Md. *-tontwele*. (Cf. *pola*, *tanta*.)

Toshya, v. Argue, quarrel. (Cf. *sosa*, *soshya*.)

Tota, v. Be contented (pleased, happy, satisfied, grateful), be glad. Cs. *toleshya*. (Cf. *konda*, *temwa*, *sangala*.)

Towa, v. (1) Break (in general). Md. *-towele*, Nt. *toweke*, Ap. *towela*, Cs. *toweshya* (cf. *swa*, *funaike*, and *folg*); (2) *T. malurwa*, flower, blossom. Md. *-towele*.

Towaika, v. Break, be broken, e.g. have a splitting headache, be in violent pain.

Towala, v. Break all to pieces, smash up. (Cf. *towa*.)

Towela, v. Dip (morsel, mouthful) of food in relish (gravy, seasoning, dish). (Cf. *towa*, *chitowelo*, *tanta*.)

Towoka, **Towauka**, v. Hop (as frog), jump.

Tua, **Tuwa**, v. (1) Be (become) white, light coloured, clean, pure, innocent; (2) pound (grain; see *Twa*). Md. *-twile*, *-twile*. Cs. Int. *tuwishya*, Nt. *tuika*. (Cf. *folg*.)

-tuishi, **-twishi**, a. White, clean, pure. (Cf. *tua*.)

Tuka, v. Use abusive language, abuse. Md. *-tukile*. Cs. *tushya*, *tukishya*, Rp. *tukana*. (Cf. *ituka*, *itushi*.)

Tukuta, v. Perspire, sweat. (Cf. *itukuta*, *chive*.)

Tula, v. (1) Begin, have its source or origin, rise (of river, sun), appear; (2) pay tribute (usual present, tax to chief); (3) put down load, rest; (4) also *tiula*, bore a hole, pierce; (5) also *tuula*, rub, polish, file. Nt. *tulika*, be well known, famous.

Tulo, n. Pl. sleep. *Lala tulo*, go to sleep, sleep. (Cf. *shinshila*, *shipula*, *shiwata*, *ulo*.)

Tulua, v. Pour (into a vessel), pour out. (Cf. *itila*.)

Tuma, v. Send, dispatch, employ (as messenger). Nt. *tumika*, Cs. *tumishya*, *tumikishya*. (Cf. *layishya*, *ilishya*.)

Tumana, v. Be sad, sorrowful, depressed, silent, melancholy. Md. *-tumene*, Cs. *-ishya*, harass, brow-beat, persecute, oppress, treat badly. (Cf. *katashya*, *saushya*, *sauka*, *langa-luka*.)

Tumbula, v. Cut open, rip up.

Tumpa, v. Be a fool, stupid, silly. Md. *-ile*. (Cf. *pusha*, *pu-nama*, and follg.)

Tumpaika, **Tumpaila**, v. Make a fool of, deceive, cheat. (Cf. *tumpa*, *chenjela*.)

Tumpuka, v. Flounder, gasp (as in drowning).

Tunda, v. Also **Sunda**, urinate. (Cf. *nya*, *mikoshi*.)

Tunga, v. Insert, pass (string, thread, needle, skewer) through, e.g. thread needle, string beads.

Tungulula, n. (—) Long narrow mat of split reeds. (Cf. *mu-pasa*.)

Tungumishya, v. Bewail, mourn, lament. (Cf. *lila*, *tusuka*.)

Tunka, v. Prick, stab. Ap. *tunkela*. Also *Tunkula*.

Tuntika, v. Make heaps, piles,

pile up, heap. (Cf. *mutunta*, and follg.)

Tuntuka, v. Ascend, go up, slope upwards. (Cf. *mutunta*.)

Tupula, v. Pluck (e.g. feathers from fowl). (Cf. *mukula*.)

Tupushya, v. Dismiss, send away, drive away. (Cf. *pulushya*, *wtushya*.)

Tushya, v. Cs. of *tula*, e.g. encamp, rest.

Tusuka, v. (1) Bewail, mourn, lament (cf. *lila*); (2) (of birds) rise and fly away.

Tuta, v. Sprout, put out leaves, buds. (Cf. *soka*.)

Tute, n. (*wa-t*.) Cassava (plant and root).

Tutula, v. Stumble, trip. Md. *-tutwile*, Cs. *tutwishya*, trip up, make stumble.

Tutuma, v. Tremble, shiver, palpitate, throb. (Cf. *tefema*.)

Tuwa. See **Tua** and **Twa**.

Tuwama, v. Lie on the face, face downwards. (Cf. *funama*.)

Twa, **Tua**, v. (1) Pound (as grain with pestle; cf. *ifusu*); (2) be sharp (edged, pointed; cf. *lumata*). Cs. *twishya*, sharpen.

Twala, v. Take, bring, convey, conduct; (2) bear fruit, — with irreg. Md. *-twile*, in past tense only. (Cf. *chatwala*, *fyala*.)

Twika, v. Put load on shoulder, lift up. (Cf. *tula*.)

U. Words not found under **U** may be looked for under **W**, **Wu**, **Uw**.

Uanga, n. See **Uwanga**.

Uohe, n. Smallness, thinness, feebleness. (Cf. *-che*.)

Uohende, n. Adultery. (Cf. *chenchemesi*, *ukunushi*, *chenda*.)

Uohenjeshi, n. Deceit, cheating, fraud. (Cf. *chenjela*.)

Uohinga, n. (*ma-ch*.) Pitfall (for game).

Uohisa, **Wuchisa**, n. (Any) seasoning, relish, eaten with porridge

or plain food. (Cf. *chinane, chisawo, chitowelo*.)

Ufi, Wufi, n. Badness, moral evil, (especially) lying. -a *wufi*, lying, false, wrong, untruthful, slanderous. (Cf. -fi, -wi.)

Ufila, n. Neglect of necessary work (hoeing, &c.), idleness, laziness, sloth.

Ufishi, n. Blackness, darkness, dark (handsome) complexion (skin). (Cf. *fila, imfinshi*.)

Ufumbi, n. Size, height, bulk, width. (Cf. *mushinku, mutundu, mwumba*.)

Ufumu, n. (1) Chieftainship (office, power, district); (2) status of freedom, independence. (Cf. *kalume, infumu*.)

Ufwiti, n. Witchcraft, magic, sorcery. (Cf. *infwiti*.)

Ufyele, n. Generosity, free giving, hospitality, liberality. (Cf. *pa, pela*.)

Uganga, n. Art of healing, doctor's treatment. (Cf. *munganga, wuka*.)

Uifuneme, adv. On the face, prone (position). (Cf. *funama, usaneme*.)

Uingi, n. See **Wingi**.

Uishi, Ulishi, v. Lit. he knows. Used as n. and a. one who knows, expert, educated, clever, intelligent, well informed. (Cf. *ishi*.)

Ukala, Wukala, n. Penis. Also *Mubolo*.

Ukalume, n. Slavery. (Cf. *kalume, wushya*.)

Ukanda, n. *Awana Ukanda*, a section of Lala tribe living in the Congo Free State and on the border.

Ukoli, Unkoli, n. (*wa-nkoli*). Rhinoceros. Also *Chipembele*.

Ukome, n. Lower part of back. (Cf. *chikome, musana*.)

Ukondi, v. (Cf. *ukoli, ukotuli*, &c.) Used to intensify verbs of feeling, chiefly, e.g. *Natemwa ukondā*, I love where I am, i.e. in my heart, in myself, truly, deeply. (From -ki, v.)

Uku. Words not found under **Uku**- may be looked for under **Ku**-.

Uku, Uko, adv. Here there, then.

Ukuchoa, Kuchoa, n. Dawn. (Cf. *cha, luchelo*.)

Ukulu, n. (1) Greatness, power, size, age; (see -kulu); (2) leg (see *Kulu*).

Ukulwe, n. Great mortality, many deaths. (Cf. *lwa*.)

Ukunushi, n. Adultery, profligacy. (Cf. *uchende*.)

Ukutwi, n. (*amatwi*). Ear. Also *Kutwi*.

Ukumo, Wukumo, Bukumo, adv. Just now, lately, recently.

Ukuwoko, Kuwoko, n. (*ma-woko*). Arm (of body).

Ukwapa, n. See **Kwapa**.

Ukweŵo, n. (*ma-k*). Usually in plur., articles for sale, merchandise, goods.

Ula, v. See **Wula**.

Ulaka, Wulaka, n. (*ma-l*) (1) Spear-head, blade (cf. *ifumo, musuko, chocho*); (2) larynx (external), (cf. *mulaka*).

Ulala, n. See **Wilala**.

Ulalo, n. (*ma-l*). Bridge, tree laid across stream. (Cf. *lala*.)

Ulembe, n. Poison (for arrows). (Cf. *mwafi*.)

Uleme, n. Honour, respect, civility, compliment. (Cf. *chimika, muchinsi, lemya*.)

Uliango, n. (*ma-l*). Hole, pit. (Cf. *muliano*.)

Ulishi, n. See **Uishi**.

Ulo, Wulo, n. (*malo*). Place (occupied by lying, sitting, standing), station, position. Also *Chulo*.

Ulo, adv. Then, when, since. (Cf. *ndulo, ilyo, ili*.)

Ulombe, n. (*ma-l*). Beauty, handsome appearance, fine dress. (Cf. *-lombe*.)

Uloshi, n. Witchcraft, magic, sorcery. (Cf. *indoshi, muloshi, lowa, ufwiti*.)

Ululu, n. Anger. (Cf. *lula*, *lukansa*.)

Uluma, v. Rumble, growl, roar (as thunder, lion).

Ulumbwana, n. Youthful age, youth. (Cf. *mulumbwana*.)

Ulume, n. Manhood, courage. (Cf. *-lume*.)

Ulunda, n. Friendship. (Cf. *chibusa*.)

Ulungu, **Wulungu**, n. Bead, beads, necklace of beads.

Ulwashi, **Ulwelo**, n. (*ma-l*.) Sickens, ill-health. (Cf. *lwala*.)

Uma, v. (1) Be (become) dry, hard, tough; (2) dry up, decay, wither, die; (3) be a hard bargain, expensive, dear.

Umba, **Wumba**, v. Work in clay, do pottery work, form, fashion, mould. (Cf. *uwumba*, *chidumba*.)

Umfwa, v. (1) Perceive, be sensible of (by any organ or faculty, but especially by the ear), hear; (2) listen, attend, heed; (3) understand. Nt. *umfwika*, be heard, be audible, intelligible; Md. *-umfwile*, Ap. *umfwila*, Cs. Int. *umfwishya*, and *umfwishishya*, e.g. listen attentively, Rp. *umfwana*, e.g. feel for, pity, sympathize.

Umoyo, **Moyo**, n. Life, vitality, health, consciousness, vigour.

Um-um, negat. No, not so. (Cf. *ku-ku*, *mu-mu*, *iyoo*.)

Undamuka, v. Rise (from lying down), get up. (Cf. *ima*, *wuka*.)

Une, **Wune**, n. Goodness (in general, but specially of appearance, i.e. beauty. See *-ine*, *-ne*. Used also as a. without prefixes, beautiful, pretty.

Unga, v. Gather, collect, put in groups (heaps). Rp. *ungana*, form a group, gather together, assemble; Cs. *unganishya*. (Cf. *longa*, *wumba*.)

Unga, **Wunga**, n. Flour, meal, powder. *U. wa nfuti*, gunpowder.

Unina, n. His (her) mother; *unoko*, your mother. (Cf. *nyina*, *mama*.)

Upa, v. Marry (of the man). Md. *-upile*, Ps. *-upilwa*, be married (of the woman). Md. *-upilwe*, Cs. *ufya*, give in marriage, arrange marriage. (Cf. *kwala*, *lingula*.)

Usakula, n. Nudity, nakedness. (Cf. *lufunwa*.)

Usali, n. Dirt, filth, uncleanness. (Cf. *-sali*.)

Usalu, n. Thread. (Cf. *in-salu*.)

Usambashi, n. Riches, wealth, luxuries. (Cf. *-sambashi*.)

Usaneme, adv. On the back, supine (position). *Lala u.*, lie on the back. (Cf. *uifuneme*, *utuweme*, *sanama*.)

Ushi, n. Smoke, steam, vapour. (Cf. *chushi*.)

Ushiku, n. (*ma-ush*. and *ma-sh*.) Night, night-time. Adv. at night. (Cf. *inshiku*.)

Ushilu, n. Madness. (Cf. *-shilu*, *funia*.)

Usochi, **Usosi**, n. Talking, conversation. (Cf. *sosa*, *iliashi*.)

Uta, n. Bow. See **Wuta**.

Utali, n. Distance, length, height. (Cf. *-tali*.)

Utalla, n. (*ma-t*.) Storehouse, granary.

Utani, n. Meanness, selfishness, niggardliness. (Cf. *tana*.)

Uteshi, n. Slipperiness. (Cf. *telela*.)

Utufi, n. (*matufi*). Dung, excrement. (Cf. *nya*, *mikoshi*.)

Utuka, n. See **Wutuka**.

Utundu, n. (*ma-t*.) Lip ornament, lip-ring. (Cf. *chinanda*.)

Utuweme, adv. On the face, prone (position). (Cf. *usaneme*, *tuwama*.)

Uuchi, **Wuochi**, n. Honey.

Uuchisa, n. See **Wuochisa**.

Uufi, n. See **Ufi**.

Uwalla, n. (*ma-w*.) Cultivated plot, plantation, garden. (Cf. *munda*.)

Uwalwa, **Walwa**, **Uwala**, n. Native beer. See **Walwa**.

Uwanga, Wanga, n. (manga). Poison (for man, given in food or drink). *Lowa wanga*, poison by magic, witchcraft. (Cf. *ulembe, mwafi, uburba*.)

Uwina, Uina, n. (mawina, mena). Hole, pit. (Cf. *muliano*.)

Uwino, n. Goodness, excellence. (Cf. *dino, bino, unino, uni*.)

Uwōwoni, n. Property, goods, wealth. (Cf. *usambashi*.)

Uwumba, n. Group, company, crowd, mass, collection. (Cf. *mulongo*.)

Uwūwa, n. Poison (for fish). (Cf. *uwanga*.)

Uwuya, n. Good (fine, artistic) work, finish, art.

Uyu, Uyo, a. This (person). (Cf. *uno, ulya*.)

V. Words not found under V may be looked for under F.

Vi-, plur. pref. of nouns having Chi- as prefix in sing. (*Fi-* in *W. L.*)

-vyakwe, -vyaŋo, a. Other (of same sort), i.e. its fellow, their fellow. (Cf. *-mbi, muvi, muvyakwe*, friend, companion.)

Vyata, Fyata, v. Flash, dazzle (as lightning).

W. Words not found under W may be looked for under U, Uw.

Wa-, Awa-, Plur. prefix of one class of nouns, having *Mu-* as prefix in sing.

Wa, Wa, prp. Of. (See *-a*.)

Wa, v. (1) Be, exist, become, take place, occur. Md. *-wile*; (2) be let be, remain, be let alone (put aside, put off, deferred) (cf. *lala, ikala*); (3) go down, fall, sink down, set (of sun). *Insoni shyawa*, shame was felt. *Uwalwa kawwe*, let the beer alone, let it wait. *Kasua kawa*, sunset. Cs. *wishya*, cause to fall, fell, cut down.

Waila, v. Cut (rip) flesh (off bones of dead animal). (Cf. *tanta, sesa*.)

Wakama, v. Shine, be bright (e.g. of bright polished surface). (Cf. *wala, wemba*.)

Wakambwa-Senga, n. Lala-speaking tribe on West side of the Luangwa river. Also *Wa-ambo, Wambo-Senga*.

Wala, v. (1) Make, produce, do, cause, bring about, e.g. war, theft, quarrel, (not so often of material objects; cf. *chita, lenga, tala*); (2) be beforehand, be first, be in time (not *W. L.* Cf. *tanga*); (3) be bright, shine (as sun, moon) (cf. *wakama*).

Walwa, n. Native beer, taking five days to prepare. (Cf. *kumba*, and for various kinds and stages, *fisunga, katete, imbote, mufundwa, mulala, mushimpulo, mukupa, mukumba*, also *chiwalwa, kawalwa*.)

Wama, v. Be good (in general, i.e. nice, suitable, pleasing, excellent, fine, right, wholesome, profitable, &c.), Md. and a. *-weme*, Ap. *wamina*, e.g. be good for (to), fit, suit, please, Ps. *-inwa*, Cs. and Int. *wamishya, wanya, wamishishya*, e.g. set right, improve, correct, adjust, arrange, instruct, educate, &c., e.g. *pawamishishya*, it is very good indeed. (Cf. *-weme, paweme, fiweme, -ine*.)

Wamba, v. Stretch (spread) tight (covering) over (some thing), e.g. *W. ngoma*, cover a drum with hide. *W. chilindi*, cover a pitfall with sticks, earth, &c. Rv. *wambala*, uncover, slacken, loosen. (Cf. *chiwambi, lwamba*.)

Wambo, n. Also *Wambo Senga*. See *Wakambwa-Senga*.

Wandafuwe, also Tandafuwe, n. A (kind of) spider.

Wanga, n. (1) See *Uwanga*; (2) a (kind of) fish-trap.

Wanga, v. Fasten crosswise, e.g. *W. mbalo*, fix cross-laths on rafters.

Wangama, v. Be hot (of liquids). Md. *-wangeme*, Nt. *wa-*

ngamika, make hot, be hot. Cs. *-ishya*. (Cf. *kawila*, *wila*.)

Wangu, adv. Quickly, hastily, fast, speedily. (Cf. *ludilo*, and follg.)

Wangula, v. Extract (e.g. thorn, jigger).

Wanguluka, **Wangufyanya**, v. Make haste, do (act) quickly, hurry, be quick. (Cf. *pufya*, *wangu*.)

Wanya, v. Stir about (food in cooking). (Cf. *naya*.)

Wanyina, n. Mother, mothers. See *Nyina*.

Wasa, v. Use an adze (on), trim, cut smooth. (Cf. *imbaso*.)

Wata, **Watata**, n. Father, fathers. See *Tata*.

Waushi, **Baushi**, n. A tribe living north of the Lala district, south of Bangweolo. *Ku Baushi*, northwards.

Wa-wa, negat. No, none, not at all. (Cf. *iyoo*.)

Wawa, v. (1) Set fire (to grass, &c.), partly burn, char; (2) hurt, be painful. (Cf. *koleka*, *finya*.)

Wawauka, v. Brush off, sweep aside.

Wawo, pron. They. Also used as interj. of contempt.

Wela, v. (1) Go back, come back, return, be repeated, come again. Md. *-welele*, Ap. *welela*, Cs. Int. *welishya*, e.g. return, give back, pay back, restore, bring back, do (say) over again, repeat, renew, also *weleshesha*; (2) bewail, lament, mourn. (Cf. *tila*.)

Welama, v. Lie in wait for, lie in ambush. (Cf. *fisama*.)

Wemba, v. (1) Shine, be light (polished) (cf. *wakama*); (2) look for, reconnoitre, spy about, watch. Ap. *wembela*, e.g. act as herdsman, tend cattle (cf. *embela*, *mwembe-shi*).

-weme, a. Good, nice, pleasing, &c. (Cf. *wana*, *-ine*, *pweme*.)

Weneshya, v. See *Wona*.

Wepa, v. (1) Slander, tell lies,

accuse falsely; (2) pretend, act hypocritically, disguise (truth, oneself, &c.). Often *wepa uufi*, lie. Ap. *wepela*, Cs. Int. *wepeshya*.

Wesama, v. Crouch down, move stealthily, look out, lie in wait. (Cf. *welama*, *fisama*.)

Weshya, v. Be contented, pleased, satisfied, comforted. *W. mtima*, feel pleased (cf. *naka*); (2) attack (cf. *shambula*).

Weta, v. Act as herdsman, tend cattle, &c. (Not W.L. Cf. *embela*.)

Wewo, pron. You (sing.).

Weya, v. Cut hair close, shave. (Cf. *kamo*, *sesa*.)

-wi, a. Bad, wrong, unpleasant, disastrous. (Cf. *-wif*, *wipa*, *-fi*, *chiwi*.)

Wiala, v. Plant (seed). (Cf. *minsa*, *komena*, *pelela*, *shanga*.)

-wif, a. Bad, wicked. (Cf. *wipa*, *imbifi*.)

Wifya, v. Cs. Int. of *wipa* (which see), do wrong (wrongly, badly), treat badly, damage, hurt, make a mistake, blunder.

Wika, v. Put, place, set, lay, put down (aside, by, away). Ap. *wikila*, e.g. add to. *W. masana*, lay eggs, Cs. Int. *wikishya*.

Wila, v. Be hot, Cs. *wilishya*, Md. *-wilile* (cf. *kawa*, *pya*, *wangama*); (2) meet together, join, unite (as streams), paths; cf. *ma-wilo*; (3) destroy, ravage, plunder (cf. *onaula*, *teka*).

Wila, **Iwila**, v. (1) Plunge into water, dive, sink, be drowned. Cs. *wishya*; (2) sew (cf. *pashila*).

Wilala, **Uilala**, **Ulala**, n. District of the Lala tribe. (Cf. *mulala*, *chilala*.)

-wili, a. Two. (Cf. *kawiti*, *liwili*, *-owilo*.)

Wilikishya, v. Call to some one at a distance, shout to.

Wina, n. (*mena*). Hole. See *Uwina*.

Winda, v. Wear loin-cloth

tight on the loins. Rv. *windula*, loosen loin-cloth, take off.

Wingi, *Uingi*, *Winji*, n. Abundance, plenty, a large quantity, lots (of). *W. wune*, great abundance. (Cf. -*ingi*, *wula*, *fula*.)

Wino, *Uwino*, n. Goodness, excellence (see *Uwino*). Also adv. *wino*, *bwino*, well, excellently, carefully slowly.

Wipa, v. Be bad (wrong, disastrous, a mistake), do badly, blunder, make mistake, do wrong, commit crime, be wicked, cause damage, not suit, not fit. Md. -*wipile*, Ap. *wipila*, Cs. and Int. *wifya* (which see), *wipishya*, Ps. *wipihwa*. (Cf. *wifi*, *wifya*, -*wi*.)

Wishi, n. Usually in pl. of respect, *awishi*, *awawishi*, father. *Awishi wangi*, my father; *wiso*, *awiso*, your father. *Awishifwe*, our father; *wishi nkashi*, father's sister, aunt; *awishi wa kusanga*, step-father; *awishi fyala*, father-in-law. (Cf. *tata*, also *wishi* for *uishi*, one who knows. See *Ishi*.)

-*wishi*, -*wisi*, a. Fresh (of vegetables), green, uncooked, unripe, raw.

Wola, *Ola*, v. Rot, putrefy. Md. -*wolele*.

Womba, v. (1) Beg, ask for (cf. *papata*, *lomba*, *lamba*, *senga*); Ap. *wombela*; (2) run, run away. (Not W.L.)

Wombwe, n. (*wa-w*.) Frog.

Womfya, *Wofya*, v. (1) Make soft (by beating), soften (cf. *naka*); (2) be soft, yielding (e.g. marshy ground); (3) annoy, harass, tease (cf. *katala*).

Wona, *Ona*, v. See, observe, attend, look at, notice, witness. Md. -*wene*, Nt. *woneka*, be seen, be visible. Often in salutes; *Waoneka*, here you are, how are you? Cs. Int. *weneshya*, Rp. *wonana*. (Cf. *lola*, *imbomi*.)

Wowa, v. Bewail, lament,

mourn. (Cf. *lila*, *tusuka*, *tungumishya*, *wela*.)

Wowa, n. Mushroom.

Woyo, interj. of contempt, applied to a person. (Cf. *waŋŋo*, pl.)

Wuohi, *Uuchi*, n. Honey.

Wuhisa, *Uuchisa*, n. Relish, seasoning (of any kind, eaten with plain food). (Cf. *chinane*, *chitowelo*, *chisawo*.)

Wufi, *Uufi*, n. Evil, falsehood. See *Ufi*.

Wuka, v. (1) Wake up, wake from sleep; Cs. *wukishya*; (2) treat (by native doctoring), detect cause of sickness or misfortune, apply remedy (medicine), treat effectively, cure. Ap. *wukila*, Cs. *wukishya*. (Cf. *luŋwuko*, *poshya*.)

Wukishya, v. Consider, think about, apply the mind to. (Cf. *iwukishya*, *lasa*, *langaluka*.)

Wukwa, n. Jealousy. *Sunga w.*, be jealous, watch jealously.

Wula, v. (1) Tell, report, relate. Ap. *wulila*, tell to, inform. IV. *amano*, give advice, warn, instruct; (2) get, obtain, take, fetch, bring, apply, use—in this sense often used before or combined with another verb of what is a matter of course, e.g. *wule mbone*, of course I see; *wulenje (wule ndye)*, of course I eat; (3) be without, lack, have none of, not to do (be, get, have). As prp. *pakuwula*, without. In this sense, also used to give a negative force to a verb, e.g. *wula-pela*, not to give, be sordid, mean, miserly; *wula-temwa*, not to love. Ap. *wulila*, e.g. *mbulile chetwo chonse*, tell me the whole story, Cs. *wushya*, *wushishya*.

Wumba, v. Gather together (neut.), collect, form a group or mass. Rp. *wumbana* (cf. *uwumba*); (2) see *Umba*.

Wune, *Une*, n. Goodness, beauty (see *Une*, -*ine*, -*ne*). Also used as a, e.g. *nchoncho wune*, beautiful spoons.

